

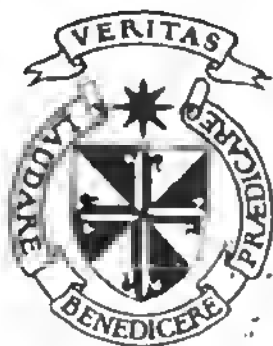


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OFFICE BOOK

FOR

DOMINICAN SISTERS



SISTERS OF SAINT DOMINIC
CONVENT OF SAINT CATHERINE
RACINE, WISCONSIN

Nihil Obstat

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Introduction

THE Little Office is a particular form of devotion to our Blessed Lady Mary. It may be considered as a supplement or a substitute of the Divine Office. Its origin can be traced back to the tenth century, though the official text of the Dominican Breviary to which the Little Office was attached dates back only to the year 1256.

It has been said that a religious who is faithful to the duty of reciting the daily Office worthily, attentively and devoutly will also be faithful to his or her other duties. An unintelligent recital is truly wearisome and mentally stupefying. To say the Office properly, therefore, some serious study is necessary. The Little Office is the prayer of the Church, but if it is our duty to say the Office, it should be a personal prayer as well. When St. Alphonsus Liguori had finished his book on the psalms, he wrote of himself, "I find that I now recite the Office with more attention than formerly, when I used to read many passages without understanding their meaning."

The greater part of the Office consists of the psalms and other passages of Holy Scripture. A perfect knowledge of the meaning and interpretation of each single part is not necessary in order to pray the Office well, but we should have, at least, an accurate general knowledge of the psalms and their meaning, so that we may be able to pray the Office with serious thought and with profit to ourselves. If any part of the Office seems uninteresting, we may find it helpful to use that part as a subject for serious medita-

tion. For that purpose, this edition of the Little Office contains some short explanations. These are in no way all-inclusive. Since prayer is a holy conversation with God and the Saints, it should be the interpretation and manifestation of our personal pious desires and intentions. One verse of a psalm may often suffice to arouse these holy desires. Here as well as in all our spiritual life, the grace of God and our good will is most important. A good will implies the determination of trying to recite the Little Office with more fervor and to avoid reciting it out of routine.

The object of our prayer is first, the glory of God, whose incomprehensible perfections we exalt whenever we say: "Glory be to the Father and to the Son and to the Holy Ghost." Secondly, we seek the honor of Mary, the Queen of heaven and earth. Of this we should be mindful. We pray also for the prosperity of the whole Catholic Church. We pray for peace among all nations; we pray for the welfare of our own holy community; we pray for the welfare of all mankind, for the salvation of every human soul, and for every soul in Purgatory.

We glorify God at a time when He is offended in a thousand ways; when sinful men decry God's holiness and justice, His goodness and providence, and even deny His very existence. We honor Mary, the most holy Mother of God, at a time when millions of men dishonor or at least neglect to honor her. Let us, then, make the sacrifice of saying the Little Office "not with sadness or of necessity; for God loveth a cheerful giver" (II Cor. ix: 7).

FR. CYRIL WAHLE, O.P., S.T.LR., P.G.

Feast of St. Catherine

April 30, 1940

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The Little Office of the Blessed Virgin Mary

According to the Constitutions of the Dominican Sisters of the Third Order, the Little Office of the Blessed Virgin is said in Latin and in choir. If, however, through necessity any part of the Little Office must be said privately it may be said in English, and all indulgences attached to it may be gained. The rescripts on the indulgences to be gained are as follows:

To those who shall recite the whole Office of the Blessed Virgin, even to those who are bound to recite it, an indulgence of seven years once a day; a plenary indulgence, once a month, on any day, to those who shall recite it on every day of the month on the usual conditions; indulgence of 300 days, once a day, to those who shall recite only Matins and Lauds; an indulgence of 50 days for the reciting of each hour of said Office, as also for the reciting of the Vespers and Compline apart from the rest of the Office. Leo XIII, Nov. 17, 1887.

For the hymn *Ave Maris Stella*, an indulgence of 300 days, once a day. Leo XIII, Jan. 27, 1888.

For the *Magnificat*, an indulgence of 100 days, once a day; an indulgence of seven years once every Saturday in the year. Leo XIII, Sept. 20, 1879.

The following prayers may be substituted for the Little Office when, for any reason, the reading of the Office is impossible:

For Matins and Lauds: Apostles' Creed; 28 Our Fathers; 28 Hail Marys.

For Prime: Apostles' Creed; 7 Our Fathers; 7 Hail Marys.

For Tierce, Sext, and None, each: 7 Our Fathers; 7 Hail Marys.

For Vespers: 14 Our Fathers; 14 Hail Marys.

For Compline: Apostles' Creed; 7 Our Fathers; 7 Hail Marys.

**THE LITTLE OFFICE OF THE
BLESSED VIRGIN MARY
WITH
EXPLANATIONS AND MEDITATIONS**

The Little Office of the Blessed Virgin Mary

Prayer Before the Office

APERI, Dómine, os meum ad benedicéndum nomen sanctum tuum: munda quoque cor meum ab ómnibus vanis, perversis et aliénis cogitationibus; intelléctum illúmina, afféctum inflámma, ut digne, attén-te, ac devóte hoc Offícium recitáre váleam, et exaudíri mérear ante conspéctum divínæ Majestátis tuæ. Per Christum Dóminum nostrum. Amen.

Dómine, in unióne illíus divínæ intentiónis, qua ipse in terris laudes Deo persolvísti, has tibi Horas persólvo.

OPEN, O Lord, my mouth to bless Thy Holy Name: cleanse also my heart from all vain, perverse and distracting thoughts; enlighten my understanding, inflame my will, that I may worthily, attentively and devoutly recite this Office, and deserve to be heard in the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

O Lord, in union with that divine intention, wherewith Thou didst offer praises on earth to God, I offer these Hours to Thee.

Explanation and Meditation

Prayer Before the Office

ACKNOWLEDGING my entire dependence on God, I ask: "What can I offer the Lord that is worthy of Him" (Mich. vi: 6). The Holy Ghost answers: "Praise the Lord according to His manifold greatness" (Ps. cl: 2). But who is worthy to do so, since St. Thomas calls the recitation of the Office the solemnity of the angels? Therefore, I humbly ask the Holy Ghost to raise my soul to heaven, to remove the obstacles caused by this world and to grant me the qualities of a pious prayer.

O God, uplift my soul to Thee; purify my mind and heart from all worldly impressions, sinful representations, unfitting affections and diversions; enlighten my understanding with divine truth; enkindle in my will the fire of divine love; penetrate my heart with deepest reverence; concentrate my affections on Thy holy presence that I may pray with due humility, attention and devotion as is necessary for every pious conversation with Thy omnipotent, holy majesty.

To be acceptable to God I must pray with confidence in the merits of Jesus Christ, our Lord, and in conformity and union with His intentions, for He said: "Without me you can do nothing" (John xv: 5). O God, make me worthy to obtain Thy mercy in virtue of the merits of Jesus Christ, Thy Divine Son. O Lord, while on earth Thou didst glorify the Heavenly Father; permit me now to join my prayer with Thy most holy intentions. Amen.

Ad Matutinum

AVE, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

V. Dómine, lá b i a mea apéries.

R. Et os meum annuntiábit laudem tuam.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in principio et nunc, et semper, et in sæcula sæculórum. Amen. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex æternæ glóriæ.*

At Matins

HAIL, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. O Lord, Thou wilt open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

Matins

MATINS, meaning Morning Prayer, is made up partly of reading and thus assumes somewhat the character of a meditation. At each Hour we begin the praises of our heavenly Queen with the Angelic Salutation. These words, coming first from heaven and now from our humble hearts, must be most pleasing to Mary because they remind her of her exalted dignity, her exceedingly great joy and her most noble mission. We should endeavor to recite them with a reverence similar to that of St. Gabriel and St. Elizabeth. In the Dominican rite, only the first part of the Ave Maria is recited because in the early days of the Order the second part had not yet been added to the Angelic Salutation.

Mindful of our unworthiness and helplessness to praise God and our Blessed Lady properly, we ask for divine assistance. Knowing that all heavenly blessings come to us through the great sacrifice on Calvary, we make the Sign of the Cross and express thereby our consecration to our crucified Lord. We confess our faith in the Most Holy Trinity and renew our good intention to do all for God's greater glory. We confirm our invocation and resolution with the Hebrew word *Amen* which means *So be it*. *Alleluia* which means *God be praised* indicates our spiritual joy and gratitude. During the season of penance we praise our Lord as the King of eternal glory.

Invitatorium: Re-
gem Vírginis Fílium,
* veníte, adorémus.

PSALMUS 94

VENITE, exsultémus
Dómino, jubilémus
Deo salutári nostro:|
præoccupémus fáciem
ejus in confessióne,|
et in psalmis jubilé-
mus ei.

R. Regem Vírginis
Fílium, * veníte ado-
rémus.

V. Quóniam Deus
magnus Dóminus, et
rex magnus super
omnes deos: | quóni-
am non repéllet Dó-
minus plebem suam:|
quia in manu ejus
sunt omnes fines ter-
ræ, | et altitúdes
móntium ipse cónspi-
cit.

R. Veníte, adoré-
mus.

V. Quóniam ipsíus
est mare et ipse fecit

Invitatory: Our
King, a Virgin's Son,
O come, let us adore.

PSALM 94

COME, let us praise
the Lord with joy,
let us joyfully sing to
God our Saviour, let
us come before His
presence with thanks-
giving, and make a
joyful noise to Him
with psalms.

R. Our King, a
Virgin's Son, O come,
let us adore.

V. The Lord is a
great God and a great
King above all gods;
for the Lord will not
reject His people; for
in His hands are all
the ends of the earth,
and the heights of
the mountains are
His.

R. O come, let us
adore.

V. For the sea is
His and He made

THE INVITATORY AND PSALM 94

BY THE invitatory prayer, which is partly taken from Psalm 94, we invite and encourage all the faithful together with ourselves to adore the King of kings, who has become the God-Man by assuming our human nature from the most holy Virgin Mary, whom we implicitly glorify as the Mother of Jesus Christ and our Mother. While reciting Psalm 94, we repeat after each verse that same invitatory prayer to incite our fervor and to add solemnity. All are invited to worship God. It is man's chief duty. Though it is sometimes necessary to be busy about many things, our worship of God comes first. Martha served the Lord; Mary listened to Him and so did better (Luke x: 42). We come now to honor God, who is all-holy, all-powerful, all-merciful and to thank Him who made us, redeemed us, sanctified us. Let us sing His praises with a joyful heart as did the angels in Bethlehem. Let us often renew our good intention to seek first the Lord and His kingdom.

The King, the Virgin's Son, let us adore. Behold God's infinite majesty. Christ is the King above all kings. It was Mary's greatest joy to adore Jesus in the manger where He appeared so little, although possessing all power. Let us join our Blessed Lady. Nothing can resist the majesty of Christ; nothing transcends His mercy. He came for all, He died for all, He will judge all, He will reward and punish according to each one's

illud, | et áridam fundavérunt manus ejus: | veníte adorémus (*hic genuflectitur*) et procidámus ante Deum: | plorémus coram Dómino, qui fecit nos, | quia ipse est Dóminus Deus noster, | nos autem pópulus ejus, et oves páscuæ ejus.

R. Regem Vírginis Fílium, * veníte adorémus.

V. Hódie, si vocem ejus audiéritis, | nolíte obduráre corda vestra, | sicut in exacerbatióne secúndum diem tentatiónis in desérto: | ubi tentavérunt me patres vestri, | probavérunt et vidérunt ópera mea.

R. Veníte, adorémus.

V. Quadragínta annis próxímus fui generatióni huic, et dixi: | Semper hi errant

it, and His hands formed the dry land: O come, let us adore (*kneel for one verse*) and fall down before God: let us weep before the Lord that made us, for He is the Lord our God, and we are His people, and the sheep of His pasture.

R. Our King, a Virgin's Son, O come, let us adore.

V. Today, if ye shall hear His voice, harden not your hearts, as in the provocation, according to the day of temptation in the wilderness: where your fathers tempted Me and proved Me and saw my works.

R. O come, let us adore.

V. Forty years long was I offended with that generation, and I said: These men do

merits and demerits. Wherefore, let us offer Him our sacrifice of adoration with a humble and contrite heart. We are the chosen sheep of His fold; we are made by His hand, redeemed by His death, spiritually fed by His own flesh and blood. We are all His own. Even our bodies are His members (I Cor. vi: 15). Today then turn to God; join Mary in her divine praises.

When you hear His law, do not harden your heart. The Israelites, freed from the bondage of Egypt and wandering to the Promised Land, experienced at one time God's miracles, at another, His chastisements. They, nevertheless, ignored the ways of God, doubted His providence and continued to murmur against Him. But "I will hear what the Lord God will speak in me" (Ps. lxxxiv: 9). Happy the soul that hears the Lord speaking within her. Let us adore the Lord God, the heavenly King, the Blessed Virgin Mary's beloved Son Jesus Christ.

For forty years the children of Israel on their journey to Palestine offended God by their unbelief, indifference and disobedience. God justly punished them. They were not allowed to enter the Land of Promise. Come, we will adore the Lord and submit ourselves to His laws and ways. We will join Mary, the Blessed Mother of the King of kings, and with her we will promise again faithful submission to God. "Behold the handmaid of the Lord" (Luke i: 38). Be it done to me according to the word and will of the Father

corde; | ipse vero non
cognovérunt vias me-
as, | quibus jurávi in
ira mea, | si i n t r o í-
bunt in réquiem me-
am.

Regem Vírginis Fí-
lium, * veníte adoré-
mus.

Glória Patri, et Fí-
lio, et Spirítui Sancto.

Sicut erat in prin-
cípio, et nunc, et sem-
per, | et in sǽcula sǽ-
culórum. Amen.

Veníte, adorémus.

Regem Vírginis Fí-
lium.

Veníte, adorémus.

HYMNUS

QUEM terra, pontus,
æthera

Colunt, adórant, præ-
dicant,

always err in heart;
but My ways they
have not known, so I
swore in My wrath,
that they shall not
enter into My rest.

Our King, a Vir-
gin's Son, O come,
let us adore.

Glory be to the Fa-
ther, and to the Son,
and to the Holy
Ghost.

As it was in the
beginning, is now,
and ever shall be:
world without end.
Amen.

O come, let us
adore.

Our King, a Vir-
gin's Son.

O come, let us
adore.

HYMN

WHOM earth, and
sea and sky pro-
claim

The Ruler of their
triple frame

and the Son and the Holy Ghost. May I remain mindful of God, my Creator and Lord, whom I adore; of God, my Savior, the Good Shepherd, to whom I will listen and whom I will follow; of God, my eternal Judge, to whom I promise obedience and fidelity.

HYMN

THIS hymn, composed by Venantius Fortunatus in the sixth century in honor of the mystery of the Incarnation, expresses in a more solemn and condensed form the principal thought and intention of our prayer.

We admire the greatness and humility of our divine Lord and the dignity of His holy Mother. The whole universe, the earth, the sea and the sky adore Him, proclaim His glory and serve Him, who has become the little Infant of the Blessed Virgin. The greatest has become the least, the first has become the last. By an exceptional grace of God the Virgin Mary is privileged to be the secret sanctuary of Him whom the moon and the sun and all creation obey. How happy is this Mother and how great is her dignity!

The great Architect of the universe, who measures the waters in the hollow of His hand and weighs the heavens in His palm, is enclosed within thee, O Blessed Mother. By the heavenly messenger thou art made supremely happy; by the Holy Ghost thou art made fruitful; the De-

Trinam regéntem má-
chinam,
Claustrum Mariæ bá-
julat.

Cui luna, sol et ómnia
Desérviunt per tém-
pora,
Perfúsa cæli grátia,
Gestant puéllæ vís-
cera.

Beáta Mater múnere,
Cujus supérnus Arti-
fex
Mundum pugíllo cón-
tinens,
Ventrís sub arca
clausus est.

Beáta cæli núntio,
Fœcúnda Sancto Spí-
ritu,
Desiderátus géntibus
Cujus per alvum fu-
sus est.

He unto Whom their
praises rise
Within the womb of
Mary lies.

Her womb, the seat
of every grace
Is now the Lord's
abiding place,
That Lord to Whom
the sun by day,
The moon by night,
their service pay.

O happy Mother that
thou art!
Close underneath thy
beating heart,
Lies thy Creator-God,
who plann'd
The world, He holds
within His hand.

Blest by the herald
angel's tongue,
O'er thee God's shad-
owing Spirit hung,
And fill'd thy womb
whence issued forth
The long-desir'd of
all the earth.

sired of the nations has been entrusted to thee. O Mary, Mother of all grace and mercy, we pray, protect us from our enemy and receive us at the hour of our death. Glorified forever be our Lord, the Son of the Blessed Virgin, and God, our Father, and the Holy Ghost, our Sanctifier. Amen.

St. Thomas reminds us (S. T. III. 1. 2) that for the restoration of human nature it was not absolutely necessary that God—whose means are without limit—should become incarnate, but that it was necessary only in order that this end might be attained better and more conveniently for our advancement. Quoting St. Augustine, St. Thomas enumerates five effects of the mystery of the Incarnation. First, faith is given a more sound basis in the fact that it is God Himself who speaks. Secondly, hope is greatly strengthened, "Nothing was so necessary for raising our hope as to show us how deeply God loved us." Thirdly, charity is more strongly enkindled, "What greater cause is there for the Lord's coming than to show God's love for us." Fourthly, we are assisted in well-doing by the fact that Christ set us an example, "God was made man that He who might be seen by man and whom man might follow might be shown to man." Fifthly, man can attain to the full participation of the Divinity which is the end of human life, "God was made man that man might be made Godlike."

Maria, mater grátiaë,

Mater misericórdiaë,

Tu nos ab hoste pró-
tege,

Et hora mortis sú-
cipe.

Glória tibi, Dómine,

Qui natus es de Vír-
gine.

Cum Patre et Sancto
Spíritu,

In sempitérna sáecu-
la. Amen.

PSALMUS 8

DOMINE, Dóminus
noster, * q u a m
admirábile est nomen
tuum in univérsa ter-
ra!

Quóniam eleváta
est magnificéntia tua,
* super cælos.

Ex ore infántium,
et lacténtium perfe-
císti laudem propter
inimícos tuos, * ut

O Mary, Mother of all
grace,

Mother of mercy to
our race,

Protect us now from
Satan's power,

And own us at life's
closing hour.

All glory be to Thee,
O Lord,

A Virgin's Son, by all
ador'd:

And equal praise for
ever greet

The Father and the
Paraclete. Amen.

PSALM 8

O LORD, our Lord:
how admirable is
Thy name in the
whole earth!

For Thy magnifi-
c e n c e is elevated:
above the heavens.

Out of the mouths
of babes and suck-
lings Thou hast per-
fected praise, because

PSALM 8

OUR Lord God, the Creator of the whole universe, calls forth our admiration even in the very early hours of the day. If before dawn we look up to the sky and see the brightness of innumerable stars, we are led to turn our thoughts to their Maker and in profound admiration adore His majesty. Darkness may still cover the manifold works of God here on earth; yet we cannot but realize that everywhere His power, wisdom and goodness have become manifest. How wonderful is the magnitude, the celerity, the regularity of the stars! The splendor of the work points to the greatness of its Maker. Thus the whole universe calls upon us, "Come let us praise the Lord." Even little children seeing such magnificence praise the Lord and raise their voices against all who deny God, for "Out of the mouths of infants and of sucklings Thou hast perfected praise," as Jesus said (Matt. xxi: 16). God has chosen the humble to put to shame those who are wise and mighty in their own eyes.

I will reflect on the vastness of the heavens and the surpassing excellence of the moon and the stars. The moon is a symbol of Mary as the stars are the symbol of the saints, and they all are the work of the Holy Ghost, who is called the Finger of God.

How insignificant is man compared with the immensity of the universe, and yet the Son of God has visited him and has Himself become a

déstruas inimicum et ultórum.

Quóniam vidébo cælos tuos, ópera digitórum tuórum: * lunam et stellas, quæ tu fundásti.

Quid est homo, quod memor es ejus? * aut fílius hóminis, quóniam vísitas eum?

Minuísti eum paulo minus ab Angelis, glória et honóre coronásti eum: * et constituísti eum super ópera mánuum tuárum.

O m n i a subjecísti sub pédibus ejus, * oves et boves univér-sas: ínsuper et pécora campi.

Vólucres cæli, et pisces maris, * qui per-

of Thine enemies: that Thou mayst destroy the enemy and the avenger.

For I will behold Thy heavens, the works of Thy fingers: the moon and the stars which Thou hast founded.

O what is man that Thou art mindful of him? or the son of man that Thou visitest him?

Thou hast made him a little less than the Angels; Thou hast crowned him with glory and honour: and hast set him over the works of Thy hands.

Thou hast subjected all things beneath his feet: all sheep and oxen, yea, the beasts also of the field.

The birds of the air and the fishes of

man. How much greater than all the material world is the dignity of man, whom God has created to the image and likeness of the Most High! Man is only a little less than the pure spirits; how wonderfully is he honored and crowned with glory in the God-Man Jesus Christ, to whom is given all power in heaven and on earth. Because man has a spiritual soul, dominion is given him over all animals, also over the fowls in the air and the fishes in the sea and every creeping creature that moves upon the earth (Gen. i: 26).

Indeed, the mindfulness of God for us surpasses all our understanding, all our expectations and all our merits. The more we reflect on the great works of God as so many manifestations of His own infinite excellency, the more shall we praise Him with this prayer of the psalmist. No saint ever said this prayer with such profound devotion as did Mary, who next to the humanity of Christ is the greatest masterpiece of the almighty Creator. May Mary allow us to unite our praises with hers.

Our prayer is more likely to be heard if we say the Office in a holy place, because there we conceive a greater devotion; first, on account of the consecration of that place; secondly, on account of the sacred mysteries and other signs of holiness contained therein; thirdly, on account of the concourse of many adorers, for our Lord promised to be in the midst of two or three gathered together in His Name (Matt. xviii: 20) (S. T. II. II. 84, 3. 2).

ámbulant sémitas maris.

Dómine, Dóminus noster, * quam admirabile est nomen tuum in univérsa terra!

Glória Patri.

PSALMUS 18

CAELI enarrant glóriam Dei, * et ópera mánuum ejus annúntiat firmaméntum.

Dies diéi erúctat verbum, * et nox nocti índicat sciéntiam.

Non sunt loquélæ, neque sermónes * quorum non audiántur voces eórum.

In omnem terram exívit sonus eórum: * et in fines orbis terræ verba eórum.

In sole pósuit tabernáculum suum: * et ipse tanquam spon-

the sea: that pass through the paths of the sea.

O Lord, our Lord: how admirable is Thy Name in all the earth!

Glory be.

PSALM 18

THE heavens show forth the glory of God: and the firmament declareth the work of His hands.

Day unto day uttereth speech: and night unto night showeth knowledge.

There are no speeches nor languages: where their voices are not heard.

Their sound hath gone forth into all the earth; and their words to the ends of the world.

His tabernacle He hath set in the sun: and he as a bride-

PSALM 18

THE visible and invisible world alike invite us to glorify God. The heavenly bodies — the sun, the moon and the stars — and the firmament, that immense space where God has placed them, manifest without a moment's interruption the glory of God; namely, His power and wisdom, His goodness and providence. As the day follows the night, and as day and night follow each other with incessant repetition, so they continue to glorify God. As God has created the universe and preserves it in existence, so for His own glory He has also created time, and He regulates its duration in continual succession of past, present and future. We pay highest honor to God by acknowledging these facts and confessing that He alone is the Creator and Preserver of all. The voices of the heavens, which are the expressions of these truths, are so loud and so clear that they can be understood by all peoples of all languages and of all customs. That hymn of heavenly praise goes forth to all the nations of the world from generation to generation of all mankind. In a similar manner is the teaching of Christ made manifest to all men through the Apostles and their successors, the Lord being with them till the end of time.

The sun surpasses every part of the universe that is beneficent to us, first by its splendor. Thus, like a tabernacle from which God manifests His goodness to man, it can be compared with the bride-chamber from which the bridegroom proceeds to a splendid oriental marriage feast. Secondly, as the sun in its course from

sus procédens de thalamo suo:

Exsultávit ut gigas
ad curréndam viam,*
a summo cælo egressio
ejus.

Et occúrsus ejus
usque ad summum
ejus: * nec est qui se
abscóndat a calore
ejus.

Lex Dómini immaculáta,
convértens ánimas: * testimóni-
um Dómini fidéle, sapi-
éntiam præstans párvulis.

Justítiæ Dómini
rectæ, lætificántes
corda: * præcéptum
Dómini lúcidum; il-
lúminans óculos.

Timor Dómini sanc-
tus, pérmanens in sæ-
culum sæculi: * judí-
cia Dómini vera, jus-
tificáta in semetípisa.

groom coming forth
from his bride-cham-
ber:

Hath rejoiced as a
giant to run the way:
His going forth is
from the end of heav-
en.

And his circuit
even to the end there-
of: and there is no
one that can hide
himself from his heat.

The law of the Lord
is unspotted, convert-
ing souls: the testi-
mony of the Lord is
faithful, giving wis-
dom to little ones.

The justices of the
Lord are right, re-
joicing hearts: the
commandment of the
Lord is lightsome, en-
lightening the eyes.

The fear of the
Lord is holy, endur-
ing for ever and ever:
the judgments of the
Lord are true, justi-
fied in themselves.

the East to its noonday height runs its way like a giant with ease and irresistible power, so Jesus Christ as a divine sun dispenses to all, with the majesty of almightiness, the spiritual light of His eternal truth and the warmth of His divine love. Thirdly, as the material sun descending in its course from the highest heavens to its setting in the West continues to benefit all the earth, so Christ, the divine sun, most efficaciously pours out His benevolence and grace unto all mankind.

The divine law of Christ surpasses in splendor, power and efficiency all this material beneficence. It is without stain and defect. It penetrates the innermost sanctuary of human conscience and demands absolute purity. Its first effect is the conversion of the interior man. Spiritual darkness and coldness disappear. Man turns to his Creator, the supreme Law-Giver. The law of God is a shining light and brings clarity to mind and heart. It gives testimony of the Lord; it is truthful, reliable, unchangeable, incorruptible. To those who accept it as little children, with readiness, willingness and with all their heart, the law of Christ, which is above all the law of true charity, gives wisdom enabling them to discern the substantial in this changeable world and to be concerned with the eternal. The divine law not only gives general principles for our moral life, but it also directs our individual activities according to different circumstances in human life. At first sight it seems to be a burden, but to the faithful observer of God's law, its fruit is joy of the soul because it effects conformity of the will with the

Desiderabilia super
a u r u m et lápidem
pretiósium m u l t u m :
* et dulcióra s u p e r
mel et favum.

Etenim servus tu-
us custódit ea, * in
custodiéndis illis re-
tribútio multa.

Delícta quis intél-
ligit? ab occúltis meis
munda me: * et ab
aliénis parce s e r v o
tuo.

Si mei non fúerint
domináti, tunc imma-
c u l á t u s ero: * et
emundábor a delícto
máximo.

Et erunt ut complá-
ceant e l ó q u i a oris
m e i : * et meditatio
cordis mei in conspéc-
tu tuo semper.

Dómine, a d j ú t o r
meus, * et redemptor
meus.

Glória Patri.

More to be desired
than gold and many
precious stones: and
sweeter than honey
and the honey-comb.

For Thy servant
keepeth them: and in
keeping them there is
a great reward.

Who can u n d e r -
stand sins? from my
s e c r e t ones cleanse
Thou me: and from
the sins of o t h e r s ,
spare Thy servant.

If they shall have
no dominion over me,
then shall I be with-
out spot: and I shall
be cleansed from the
greatest sin.

And the words of
my mouth shall be
such as may please:
and the meditation of
my heart always in
Thy sight.

O Lord, my helper:
and my redeemer.

Glory be.

will of God and enlightens the mind to realize the secret of God's benevolence in all His ways.

Fidelity to the divine law can be called the fear of the Lord. That profound filial reverence for God's holy will is a gift of the Holy Ghost; accordingly, it is holy and makes holy and it lasts forever. Hence, also man needs never to change his principles. The decrees and final decisions of the Lord do not depend upon man or place or time; they are justified in themselves. Whatever may be the satisfaction that wealth and power and pleasure can afford, it is transient like a shadow and unreal like a dream when compared with the happiness of a faithful servant of God's law. To him experience proves that this fidelity causes happiness here and now and contains a great reward.

Yet even while trying my best, I may be guilty of some kind of disobedience to the law without knowing it. I may be guilty of some transgression which forever may remain hidden from my conscience. From these, O Lord, cleanse me. I may be guilty of other sins or faults committed out of human respect or in bad company. From these, O Lord, spare Thy servant. Free me from the servitude and the guilt of sin; then shall I be without spot and cleansed from the greatest evil. May all my words of praise please Thee, and may the affections of my heart always be in harmony with Thy presence. With Mary and through Mary, our Blessed Lady, Thou art, O Lord, my Redeemer from all iniquity and my helper in meriting and reaching heaven. Amen.

PSALMUS 23

DOMINI est terra, et
plenitúdo ejus: *
orbis terrárum, et
univérsti qui hábitant
in eo.

Quia ipse super
mária fundávit eum:
* et super flúmina
præparávit eum.

Quis ascéndet in
montem Dómini? *
aut quis stabit in loco
sancto ejus?

Innocens mánibus
et mundo corde, qui
non accépit in vano
ánimam suam, * nec
jurávit in dolo próxi-
mo suo.

Hic accípiet bene-
dictiónem a Dómino:
* et misericórdiam a
Deo, salutári suo.

Hæc est generátio
quæréntium eum, *
quæréntium fáciem
Dei Jacob.

PSALM 23

THE earth is the
Lord's and the ful-
ness thereof: the
world and all they
that dwell therein.

For He hath found-
ed it upon the seas:
and upon the rivers
hath He prepared it.

Who shall go up to
the mountain of the
Lord: or who shall
stand in His holy
place?

The innocent in
hands and the clean
of heart: who hath
not taken his soul in
vain, nor sworn in
guile unto his neigh-
bour.

He shall receive a
blessing from the
Lord: and mercy
from God his Saviour.

This is the genera-
tion of them that seek
Him: of them that
seek the face of the
God of Jacob.

PSALM 23

THIS psalm was sung when during the reign of King David the Ark of the Covenant was brought into the Tabernacle on Mount Sion in Jerusalem. It reminds us of our Blessed Lady when she as the true Ark of the Covenant was presented in the temple by her parents at the age of three. It reminds us also of the presentation of the Child Jesus in the temple and of the glorious Ascension of our Lord into the heavenly Jerusalem. How great is the majesty of Him who enthroned upon the Ark of the Covenant makes the temple of Mount Sion His dwelling-place! The whole universe is His own and honors Him as its Maker. All creation in its every part is present to the Creator.

With Mary let us dedicate ourselves to God, using the things of this world as if we used them not, in order to glorify God in a worthy manner. That which seems to be most unstable has by the power of God become a firm basis. Witness the seas and the waves, upon which God founded the earth. Likewise, he who with Mary has renounced all the world can offer, has by this act laid a firm foundation for his striving after virtue and holiness in the midst of countless temptations and trials.

Deepest reverence for God's infinite holiness prompts us to ask: "Who shall be allowed to appear before Him, to stand in His sanctuary, and to present to Him his poor sacrifices?" Only he

Attóllite portas,
príncipes, vestras, et
elevámini, portæ æter-
náles: * et introíbit
Rex glóriæ.

Quis est iste Rex
glóriæ? * Dóminus
fortis et potens, Dó-
minus potens in præ-
lio.

Attóllite portas,
príncipes, vestras, et
elevámini, portæ æter-
náles: * et introíbit
Rex glóriæ.

Quis est iste Rex
glóriæ? * Dóminus
virtútum ipse est Rex
glóriæ.

Glória Patri.

Ant. Benedícta tu
in muliéribus, et be-
nedíctus fructus ven-
tris tui.

V. Diffúsa est grá-
tia in lábiis tuis.

R. Proptérea bene-
dixit te Deus in ætér-
num.

Lift up your gates,
O ye princes! and be
ye lifted up, ye ever-
lasting gates: and the
King of glory shall
enter in.

Who is this King
of glory? The Lord
who is strong and
mighty, the Lord
mighty in battle.

Lift up your gates,
O ye princes! and be
ye lifted up, ye ever-
lasting gates: and the
King of glory shall
enter in.

Who is this King
of glory? The Lord
of hosts, He is the
King of glory.

Glory be.

Ant. Blessed art
thou amongst women,
and blessed is the
fruit of thy womb.

V. Grace is poured
abroad on thy lips.

R. Therefore hath
God blessed thee for
ever.

is worthy to approach the Lord who by the grace of Christ is not guilty of wrongdoing and evil thoughts, who has not neglected his duties nor wasted his talents. Only he who has not been dishonest, unfaithful, uncharitable toward his neighbor. A soul so disposed shall receive divine blessing and spiritual life superabundantly from the merciful God and Saviour. Such a soul belongs to the family of the Saints, who seek first the kingdom of God and His justice.

In a glorious procession the great King takes possession of His throne. The choir members without the gates of the temple hail Him at His triumphant entrance. Joyfully and jubilantly they address the priests within the temple to salute and welcome the King of glory. And the priests within filled with admiration of the great and mighty Lord adore and praise Him, who is ever the victorious conqueror of all His enemies. The choir outside repeats with still greater solemnity its salutation of the Lord. To the exclamation: "Who is the King of glory?" the priest-choir within answers with the jubilation that reaches its climax: "He is the Lord of hosts; He is the King of glory; He is God Himself."

ANTIPHON AND LESSONS

USING the words of St. Gabriel and St. Elizabeth, we reverently praise the unique dignity and mission of Mary as the Mother of God, thus epitomizing the motive of our praying these psalms.

Pater noster secreto.

Pater noster, qui es in cælis: sanctificetur nomen tuum.

Advéniat regnum tuum.

Fiat volúntas tua, sicut in cælo et in terra.

Panem nostrum quotidíanum da nobis hódie.

Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitoribus nostris.

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Jube, domne, benedícere.

Benedictio: Alma Virgo vírginum intercédat pro nobis ad Dóminum.

R. Amen.

LECTIO I

SANCTA María, Virgo vírginum, ma-

Our Father *in secreto.*

Our Father, who art in heaven: hallowed be Thy name.

Thy kingdom come.

Thy will be done on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

V. And lead us not into temptation.

R. But deliver us from evil.

We pray thee vouchsafe us a blessing.

Blessing: May the Virgin of virgins intercede for us to our Lord.

R. Amen.

FIRST LESSON

HOLY Mary, Virgin of virgins, Mother

The Versicle (which signifies being said towards the altar) and the Response (which expresses the corresponding reply) combine the psalms with the lessons and state in a short form their contents; namely, the fact that God, much pleased with Mary because of her spiritual beauty, bestows upon her His eternal blessings.

The Lord's Prayer, which by a divine command has been given to all mankind under the inspiration of the Holy Ghost, is the creation and crown of all prayer and must be preferred to every other prayer.

We ask for a blessing, believing that our reading now added to the psalmody will be beneficial to us through Mary's intercession. The short prayers for Mary's assistance that constitute the blessing before each of the Lessons are an expression of our confidence in her who is the Mother of Jesus and our Mother.

Instead of the scriptural lectures in the Breviary, we have in the Little Office three short prayers to Mary. With profound reverence for her exceptional dignity and privilege, we humbly ask for her help that we, too, may merit eternal glory and reign with all the saints in the heavenly Kingdom. For our insufficiency we ask the

ter et fília Regis regum ómnium, tuum nobis impénde solátium: ut cæléstis regni per te mereámur habére præmium, et cum eléctis Dei regnare in perpétuum. Tu autem, Dómine, miserére nostri.

R. Deo grátias.

R. Sancta et immaculáta virginitas, quibus te láudibus éfferam nésco: * Quia quem cæli cápere non póterant, tuo grémio contulísti. *V.* Benedícta tu in muliéribus, et benedíctus fructus ventris tui. *R.* Quia quem cæli cápere non póterant, tuo grémio contulísti.

Jube, domne, benedicere.

and daughter of the King of kings! bestow upon us thy consolation, that through thee we may deserve to have the reward of the heavenly kingdom, and to reign with the elect of God unto all eternity. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. O holy and immaculate Virginité, with what praises to extol thee I know not, for thou gavest Him from thy bosom, whom the heavens could not contain. *V.* Blessed art thou amongst women, and blessed is the fruit of thy womb. *R.* For thou gavest Him from thy bosom whom the heavens could not contain.

We pray thee vouchsafe us a blessing.

Lord's mercy. Appreciating God's gifts and mercy, we express our gratitude in the response, *Deo Gratias*.

Then praising Mary's most wonderful holy virginity, we realize our unworthiness. *Sancta et immaculata virginitas*, etc. was our St. Antonine's most favorite prayer. In the Versicle and Response, we extol Mary's divine motherhood by repeating the salutation of St. Gabriel and St. Elizabeth.

Next to her immaculate conception, Mary's perpetual virginity is the most beautiful jewel in her crown. Our Blessed Lady enjoyed the permanent possession of perfect chastity; she preserved the integrity of the body; by her free choice and firm resolution she abstained forever from all pleasures of the flesh, licit as well as illicit; she confirmed this purpose by a holy vow and consecrated herself entirely to God "that she might think of the things of the Lord and be holy in both body and spirit" (I Cor. vii: 34). Being thus prepared and directed by divine grace Mary became the most holy Spouse of the Holy Ghost in order to be a worthy mother of Jesus Christ, our Saviour. This includes for us three articles of faith — Mary was ever the purest Virgin before, during and after the birth of Jesus Christ.

Again we ask for a blessing.

We trust in Mary's great power because she is the Mother of God Himself.

Benedictio: Sancta Dei Génitrix sit nobis auxiliatrix.

R. Amen.

LECTIO II

SANCTA María, piárum piíssima, intercède pro nobis sanctárum sanctíssima: per te, Virgo, nostra sumat precamina, qui, pro nobis ex te natus, regnat super æthera: ut sua caritate nostra deleántur peccamina. Tu autem, Dómine, misere rére nostri.

R. Deo grátias.

R. Beáta es, Virgo María, quæ Dóminum portásti Creatórem mundi: * Genuísti eum qui te fecit, et in ætérnum pérmanes Virgo. *V.* Ave, Ma-

Blessing: May the Mother of God be our helper.

R. Amen.

SECOND LESSON

O HOLY Mary, most compassionate of all the compassionate, and holiest of all the holy, make intercession for us. Through thee, O Virgin, may He receive our prayers who, born of thee, reigneth above the skies, that so of His loving kindness our sins may be cleansed away. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world. Thou gavest birth unto Him that made thee, and still

In the Second Lesson we appeal to Mary's all-excelling mercy and holiness, trusting that her divine Son, the King of heaven, will accept our prayer through her and grant us forgiveness of our sins. The *Deo Gratias* expresses our thanks to our Lord for His mercy.

We address Mary as the holiest of all the holy because in accordance with her most exalted dignity of the Mother of our Saviour she was full of grace. We are obliged to believe that she was free both from original and personal sin. The first prerogative is called her Immaculate Conception, the second her Sinlessness. Theologians assure us that our Blessed Lady was throughout her entire life also actually exempt from every impulse of concupiscence. To her was given the grace of perfect perseverance and confirmation in grace. While her sanctity was certainly inferior to the sanctity of Christ, Mary, nevertheless, enjoyed such a high degree of sanctifying grace and consequently of the infused theological and moral virtues and of the gifts of the Holy Ghost that her sanctity on earth and now her glory in heaven transcends by far the combined sanctity and glory of all the angels and saints.

How praiseworthy is the holy virginity of Mary! She gave us her Son, the all-powerful Creator of all things, and she remains a virgin forever. And so, with St. Gabriel and the whole Church we salute Mary.

ría, grátia plena, Dóminus tecum. *R.* Genuísti eum qui te fecit, et in ætérnum pérmanes Virgo.

Jube, domne, benedícere.

Benedictio: Nos cum prole pia benedícat Virgo María.

R. Amen.

LECTIO III

SANCTA Dei Génitrix, quæ digne meruísti concípere quem totus orbis néquit comprehéndere, tuo pio intervéntu, culpas nostras áblue: ut, redéempti, perénis sedem glóriæ per te valeámus scándere, ubi regnas cum eódem Fílio tuo sine témpore. Tu autem,

thou remainest a Virgin evermore. *V.* Hail, Mary, full of grace, the Lord is with thee. *R.* Thou gavest birth unto Him that made thee, and still thou remainest a Virgin evermore.

We pray thee vouchsafe us a blessing.

Blessing: May the Virgin Mother Mary, with her Holy Child, bless us.

R. Amen.

THIRD LESSON

O HOLY Mother of God, who didst worthily deserve to conceive Him whom the whole world cannot contain, cleanse away our sins by thy loving intercession; that we, who have been redeemed, may through thee be able to ascend to the seat of perpetual glory,

And how holy is Mary's dignity! To express her maternal relation to the Second Person of the Most Holy Trinity, theologians cannot find adequate human language. "Jesus Christ, the Son of God, is God and Man: God of the substance of the Father begotten before the worlds, and Man of the substance of His mother born into the world." As Jesus has a Divine Father and a human mother, Mary can claim one and the same Son with God the Father. Thus Mary is called the Daughter of the Heavenly Father. And because "Christ was conceived by the Holy Ghost" Mary is also the Spouse of the Holy Ghost.

The holy motherhood and virginity of Mary is beyond all praise. We repeat our prayer for her blessing: May the Virgin-Mother with her divine Child bless us.

In the Third Lesson we ask Mary that through her loving intercession we may be purified from sin. We trust in her because she worthily deserved to conceive Him whom the whole world cannot contain. St. Thomas Aquinas (S.T. III: 2, 11 ad 3) explains this prerogative of Mary: "The Blessed Virgin is said to have merited to bear the Lord of all, not that she merited His Incarnation, but that by the grace bestowed upon her she merited that grace of purity and holiness which fitted her to be the Mother of God." We ask Mary that we, having been redeemed, may through her be enabled to enter heaven, where she reigns with her Son forever. Again we give thanks to God.

Dómine, m i s e r é r e
nostri.

R. Deo grátias.

R. Felix namque
es, sacra Virgo María,
et omni laude dignís-
sima: * Quia ex te or-
tus est Sol justítiæ,
Christus Deus noster.
V. Ora pro pópulo,
intérveni pro clero,
intercéde pro devóto
fœmíneo sexu: sénti-
ant omnes tuum juvám-
en, quicúmque céle-
brant tuam commem-
oratióem. *R.* Quia ex
te ortus est Sol justí-
tiæ, Christus Deus
noster. *V.* Glória Pa-
tri, et Fílio, et Spirí-
tui Sancto. *R.* Chris-
tus Deus noster.

Diebus Dominicis et
Festis in quibus omitti-
tur canticum *Te Deum*

where, with Him, thy
Son, thou reignest
unto everlasting ages.
But Thou, O Lord,
have mercy on us.

R. Thanks be to
God.

R. Yea, happy art
thou, O holy Mother
of God, and most wor-
thy of all praise: for
out of thee arose the
Sun of Justice, Christ
our God. *V.* Pray for
the people, plead for
the clergy, make in-
tercession for the de-
vout female sex: let
all feel thy helping
power who celebrate
thy blessed memory.
R. For out of thee
arose the Sun of Jus-
tice, Christ our Lord.
V. Glory be to the
Father, and to the
Son, and to the Holy
Ghost! *R.* Christ our
Lord.

On those Sundays
and Feasts, when the
Te Deum (see below)

In the *Felix namque*, we proclaim Mary happy and worthy of all praise because she gave us the Sun of Justice.

We ask her for her prayer on behalf of all who venerate her in the various states of life.

And again we extol her because she gave us the Sun of Justice, Christ our God.

Jesus Christ is the Sun of Justice for various reasons, but especially because by His most holy passion He offered to the offended justice of God sufficient satisfaction and reconciled us with His Heavenly Father, thus becoming our justification. St. Paul says, "Being justified freely by His grace, through the redemption, that is in Christ Jesus, whom God has proposed to be a propitiation, through faith in His blood, to the showing of His justice for the remission of former sins" (Rom. iii: 24). And St. Thomas declares (S. T. III. 1, 2. 2) that a condign satisfaction which would be adequate to make good for the fault committed could not be made by man, because a single human person could not make up adequately for the harm done to the whole of human nature and also because a sin committed against God has a kind of infinity derived from the infinity of the Divine Majesty. The greater the person offended, the more grievous the offense. Hence, for condign satisfaction it was necessary that the act of the one satisfying should have an infinite efficiency, as being of God and man.

(vide infra) repetitur.

R. Felix namque es, sacra Virgo María, et omni laude dignissima: quia ex te ortus est Sol justitiæ, Christus Deus noster.

Te Deum omittitur quando in Officio divino non dicitur.¹

CANTICUM

TE DEUM laudamus:
* te Dóminum confitémur.

Te ætérnum Patrem * omnis terra venerátur.

Tibi omnes Angeli,
* tibi Cæli, et universæ Potestátes:

Tibi Chérubim et Séraphim * incessábilī voce proclámant:

is omitted, the following is added:

R. Yea, happy art thou, O holy Mother of God, and most worthy of all praise: for out of thee arose the Sun of Justice, Christ our God.

The Canticle *Te Deum* is omitted whenever it is not said in the divine Office.¹

CANTICLE

WE PRAISE Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all Angels cry aloud: the heavens and all the Powers therein.

To Thee Cherubim and Seraphim: continually do cry.

¹The "Te Deum" is not said on the Sundays of Advent and the Sundays from Septuagesima until Easter, Christmas Eve (Dec. 24th), Holy Innocents' day (Dec. 28th), Simple Feasts from Septuagesima to Easter, and, outside Septuagesima, on Feasts less than Simple, Ash Wednesday, all Holy Week, the Vigil of Pentecost, All Souls' day (Nov. 2nd).

THE "TE DEUM"

GOD is infinitely perfect; His majesty is sublime beyond all our comprehension. The main purpose of His every action can be only His own honor and glory. "The Lord has made all things for Himself" (Prov. xvi: 4). All creatures honor God their Creator because they are some realization of God's thoughts and decrees and because they are directed by God's providence and observe their God-Given laws. We, too, being the handiwork of God are bound to contribute to His glory according to His plan and our peculiar nature and ability. "As the word 'glory' properly denotes that somebody's good is known and approved by many" (S. T. II. II. 132, 1, c), it is meet and just that we, as intelligent creatures, acknowledge God's excellency and universal dominion, and as associates of the angels in our own name and in the name of all inanimate creation intelligently praise God the Creator, the supreme Law-Giver and the greatest Benefactor of the whole universe. "Give praise to our God, all ye His servants, and you that fear Him, little and great" (Apoc. xiv). With regard to His essence God is incomprehensible and ineffable, and, therefore, "above all praise" (Ecclus. xliii: 33). In this respect we owe Him reverence and the honor of latria. But if we speak of God as to His effects, which are ordained for our good,

Sanctus,
 Sanctus,
 Sanctus * Dóminus
 Deus Sábaoth.

Pleni sunt cæli et
 terra * majestátis gló-
 riæ tuæ.

Te gloriósus *
 Apostolórum chorus,

Te Prophetárum *
 laudábilis númerus,

Te Mártyrum can-
 didátus * laudat exér-
 citus.

Te per orbem ter-
 rárum * sancta confi-
 tétur Ecclésia,

Patrem * imménsæ
 Majestátis;

Venerándum tuum
 verum * et únícum
 Fílium;

Sanctum quoque *
 Paráclitum Spíritum.

Tu Rex glóriæ, *
 Christe.

Tu Patris * sempi-
 térnus es Fílius.

Tu, ad liberándum
 susceptúrus hóminem,

Holy,
 Holy,
 Holy: Lord God of
 Sabaoth.

Heaven and earth
 are full: of the maj-
 esty of Thy glory.

The glorious choir
 of the Apostles,

The admirable com-
 pany of the Prophets,

The white-robed ar-
 my of Martyrs:
 praises Thee.

The Holy Church
 throughout all the
 world: doth acknowl-
 edge Thee.

The Father: of in-
 finite Majesty.

Thine adorable,
 true: and only Son.

Also the Holy
 Ghost: the Comforter.

Thou art the King
 of glory: O Christ.

Thou art the ever-
 lasting Son: of the
 Father.

When Thou tookest
 upon Thee to deliver

we owe Him praise" (S. T. II. II. 91, 1, c). We should praise God also with our lips, "My mouth shall praise Thee with joyful lips" (Ps. xlii: 6). Now as St. Thomas Aquinas says, "We speak God's praises when we fervently call to mind the wonders of His works. Yet the outward praise of the lips avails to arouse the inward fervor of those who praise, and to incite others to praise God" (S. T. II. II. 91, 1 ad 2).

The canticle *Te Deum* has become the special hymn of praise and thanksgiving in the Church. Its origin dates back to the fifth century, but its author is unknown. In faith, hope and charity, with profound humility and enthusiastic admiration we lift up our mind and heart to the Most High and adore Him as the one God, our Lord. The whole universe worships Him as the everlasting Father whom St. Paul calls, "the Father of mercies and the God of all comfort" (II Cor. i: 3). All the angelic choirs in heaven above, all the Cherubim and Seraphim praise God continually, adoring His infinite holiness as was revealed to the prophet Isaias (vi: 3), "Holy, Holy, Holy, the Lord God of hosts, all the earth is full of His glory." The Holy, Holy, Holy refers to the Three Divine Persons of the Blessed Trinity. In God all His perfections are identical with His essence, but it is especially His incomprehensible sanctity that calls for particular glorification

* non horruísti Vírginis úterum.

Tu, devícto mortis a c ú l e o, * aperuísti credéntibus r e g n a cælórum.

Tu ad d é x t e r a m Dei sedes * in glória Patris.

J u d e x créderis * esse ventúrus.

Hic genufléctitur.

Te ergo quæsumus, tuis fámulis súbveni, * quos pretiósó sáanguine redemísti.

Aetérna fac c u m sanctis tuis * in glória numerári.

Salvum fac pópulum tuum, Dómine, * et bénedic hæreditáti tuæ.

man: Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sting of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our Judge.

Kneel for the following verse.

We pray Thee, therefore, help Thy servants: whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints: in glory everlasting.

O Lord, save Thy people: and bless Thine inheritance.

from mankind. Our Lord Himself has taught us that our first petition is to be: "Hallowed be Thy name" (Matt. vi: 9), and St. Paul says, "This is the will of God, your sanctification" (I Thess. iv: 3). By God's sanctity we may understand His infinite dignity and absolute majesty, His immaculate purity and absolute immunity from sin, or His essential love of His own goodness or the absolute conformity of His will with His own substance. Since God has said: "You shall be holy for I am holy" (I Peter i: 16), our sanctity, which consists in the possession of sanctifying grace and the practice of divine charity, is the most excellent means of glorifying God. Because by the grace of God the saints in heaven are forever confirmed in their state of sanctity, we confess that God is eminently praised by the holy apostles, prophets and martyrs.

In order that we may honor God according to His dignity and that our adoration may be perfect and acceptable to God, we unite our praises with those of Jesus Christ, who as our Mediator presents all our worship to the heavenly Father. Wherefore, we the Church militant on earth glorify the Blessed Trinity, especially the God-Man, the Head of the Mystical Body of Christ. We glorify Christ as the King of glory, the eternal Son of the Father, the Son of the holy Virgin Mary, the victorious Conqueror of sin and death,

Et rege eos, * et
extolle illos usque in
ætérnum.

Per singulos dies *
benedicimus te;

Et laudamus nomen
tuum in sæculum, *
et in sæculum sæculi.

Dignare, Dómine,
die isto * sine peccato
nos custodire.

Miserere nostri,
Dómine, * miserere
nostri.

Fiat misericórdia
tua, Dómine, super
nos, * quemádmodum
sperávimus in te.

In te, Dómine, spe-
rávi: * non confún-
dar in ætérnum.

V. Ora pro nobis,
sancta Dei Génitrix.

R. Ut digni efficiámur
promissionibus
Christi.

Si Laudes immediate
non sequuntur, dicatur
V. *Dómine, exáudi,*
cum Oratione *Concéde,*
p. 80.

And govern them:
and lift them up for
ever.

Day by day: we
magnify Thee.

And we praise Thy
Name for ever: yea,
for ever and ever.

Vouchsafe, O Lord,
this day: to keep us
without sin.

O Lord, have mercy
upon us: have mercy
upon us.

O Lord, let Thy
mercy be upon us: as
we have hoped in
Thee.

O Lord, in Thee
have I hoped: let me
not be confounded for
ever.

V. Pray for us, O
holy Mother of God.

R. That we may be
made worthy of the
promises of Christ.

If Lauds are not to
follow immediately,
say: V. *O Lord, hear*
our prayer, and the
prayer, *Grant,* as p. 80.

the powerful King of Heaven, the future Judge of all mankind. Trusting in Christ's mercy who has redeemed us in His own Precious Blood (Apoc. v: 9), we humbly ask on bended knees for salvation, direction and sanctification. In concluding the hymn of praise, we ask three times for mercy and express our unfailing confidence in Him whom we acknowledge as our Lord God.

The words of St. Thomas on the varying degrees of gratitude and ingratitude deserve our consideration. He comments thus (S. T. II. II. 107. 2): "The first degree of gratitude is to recognize the favor received; the second, to express one's appreciation and thanks; and the third, to repay the favor at a suitable place and time according to one's means. Likewise, the first degree of ingratitude is to fail to repay a favor; the second, to delay to acknowledge a favor; while the third and supreme degree is to fail to recognize the reception of a favor whether through forgetfulness or any other cause. It belongs also to the first degree of ingratitude to return evil for good; to the second, to find fault with a favor received; and to the third, to esteem kindness as though it were unkindness.

We conclude Matins and begin Lauds by beseeching Mary, the Mother of God, to intercede for us "that we may be made worthy of the promises of Christ."

Ad Laudes

V. Deus, in adiutó-
rium meum inténde.

R. Dómine, ad ad-
juvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero
usque ad Pascha loco
Allelúia dicitur *Laus*
tibi, Dómine, Rex ætér-
næ glóriæ.

PSALMUS 92

DOMINUS regnávít,
decórem indútus
est: * indútus est Dó-
minus fortitúdinem,
et præcínxit se.

Etenim firmávit or-
bem terræ, * qui non
commovébitur.

Paráta sedes tua ex
tunc: * a sæculo tu es.

Elevavérunt flúmi-
na, Dómine: * eleva-
vérunt flúmina vocem
suam.

At Lauds

V. Incline unto my
aid, O God.

R. O Lord, make
haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima
until Easter instead of
Alleluia is said *Praise*
be to Thee, O Lord,
King of everlasting
glory.

PSALM 92

THE Lord hath
reigned, He is
clothed with beauty:
the Lord is clothed
with strength, and
hath girded Himself.

For He hath estab-
lished the world:
which shall not be
moved.

Thy throne is pre-
pared from of old:
Thou art from ever-
lasting.

The floods have
lifted up, O Lord: the
floods have lifted up
their voice.

Lauds

LAUDS — meaning praises — were originally prayed immediately after Matins or at dawn. As the Matins point to the Old Law with its obscure figures, so the Lauds point to the New Law with its divine light diffused by the Holy Ghost. The Lauds symbolize a three-fold resurrection: the resurrection of the Sun of justice, the resurrection of mankind to the life of grace, and the resurrection of all creation into the harmony of the order of redemption.

PSALM 92

WHO can describe the majesty of God? He is King; He owns and rules all. His power and providence are the secure foundation of the universe. His throne is firm and everlasting. The floods of the rivers, the waves of the sea, the surges of the ocean may rise up in wild tumult, but mightier than all is the Lord on high. Wonderfully does the Lord prove His care for His people. He deserves unbounded confidence, and holy reverence is due to His temple.

Who can describe the majesty of Christ? His sacrifice on the cross won for Him all power in heaven and on earth. Even as then He conquered death, He now rules alike over the forces

Elevavérunt flúmina fluctus suos, * a vóci bus a quárum multárum.

Mirábiles elatiónes maris: * mirábilis in altis Dóminus.

Testimónia tua credibília facta sunt nimis: * domum tuam decet sanctitúdo, Dómine, in longitúdinem diérum.

Glória Patri.

PSALMUS 99

JUBILATE Deo, omnis terra: * servíte Dómino in lætítia.

Introíte in conspectu ejus, * in exultatióne.

Scitóte quóniam Dóminus ipse est Deus: * ipse fecit nos, et non ipsi nos.

Pópulus ejus, et oves páscuæ ejus: introíte portas ejus in

The floods have lifted up their waves: with the voice of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness cometh Thy house, O Lord, unto length of days.

Glory be.

PSALM 99

SING joyfully to God, all the earth: serve ye the Lord with gladness.

O come ye into His presence: with exceeding great joy.

Know ye that the Lord He is God: He made us and not we ourselves.

We are His people and the sheep of His pasture: Go ye into .

of nature and over the mind and heart of man. In the plenitude of His power He established His throne upon Peter—the rock. Here in the Church militant He will reign till the end of time, and in the Church triumphant He will reign forever.

Only in humble submission to the authority of this Church can I prove my loyalty to my eternal King. How noble and reliable are the Church's testimonies of the truth and of the divine authority confided to her! Since holiness is the most excellent of her characteristics, I can become a worthy member only by striving to become holy.

Who can describe the majesty of Mary, whom the Holy Ghost fittingly adorned with beauty and strength to be the worthy Mother of Jesus Christ and His Church? The testimonies of her dignity and holy mission have become exceedingly credible, and her holiness excels forever among all the Saints. She is my hope and my joy.

PSALM 99

LET all men rejoice in the Lord and offer Him their service with gladness. Let all live in His presence and walk before Him with a cheerful heart, "For God loveth a cheerful giver" (II Cor. ix: 7). He has made us and we are His own. He will provide for us, as the Good Shepherd feeds His sheep. "O how good and sweet is

confessi6ne, * á t r i a
ejus in hymnis, confi-
témmini illi.

L a u d á t e nomen
ejus: quóniam suávis
est Dóminus, in ætér-
num misericórdia
ejus, * et usque in ge-
nerati6nem et gene-
rati6nem véritas ejus.

Glória Patri.

PSALMUS 62

DEUS, Deus meus, *
ad te de luce ví-
gilo.

Sitívit in te ánima
mea, * quam multiplí-
citer tibi caro mea.

In terra desérta, et
í n v i a, et inaquósa:
sic in sancto appáruí
tibi, * ut vidérem vir-
tútem tuam, et glóri-
am tuam.

Quóniam mélior est
misericórdia tua su-

His gates with praise
and into His courts
with hymns, and give
glory to Him.

Praise ye His Name
for the Lord is sweet,
His mercy endureth
for ever: and His
t r u t h to generation
and generation.

Glory be.

PSALM 62

O GOD, my God: to
Thee do I watch
at break of day.

For Thee my soul
h a t h thirsted: for
Thee my flesh, O how
many ways!

In a desert land
and where there is no
way and no water: so
in the sanctuary have
I come before Thee:
that I might behold
Thy power and Thy
glory.

For Thy mercy is
better than lives: my

Thy spirit, O Lord, in all things!" (Wisd. xii: 1). He wants an undivided heart. "No man can serve two masters" (Matt. vi: 24). Let us adore Him and thank Him in His temple, because His benevolence, mercy and faithfulness endure forever from generation to generation.

How joyfully did Mary praise the Lord when she entered the house of Zachary and was saluted by St. Elizabeth! Mary, the Handmaid of the Lord, served Him always unconditionally and unreservedly. Therefore, she enjoyed perfect peace and experienced the goodness of the Lord.

But first and foremost, Jesus Christ Himself is our example. He did always the things that pleased His heavenly Father, that the world might know that He loved the Father. How joyfully did Christ the God-Man praise Him when He ascended into heaven! How great must have been the peace and joy of the good thief when he had repented and our Lord promised him, "Today thou shalt be with me in paradise." How will we rejoice and praise God's mercy when we take possession of the throne which Christ has prepared for us in heaven!

PSALM 62

WHATEVER the world may offer is imperfect, and whatever is imperfect cannot fully satisfy the human soul, which is immortal. Our intellect craves infinite truth; our heart yearns

per vitas: * lábia mea
laudábunt te.

Sic benedícam te in
vita mea: * et in nó-
mine tuo levábo ma-
nus meas.

Sicut ádipe et pin-
guédine repleátur
ánima mea: * et lábi-
is exsultatiónis lau-
dábit os meum.

Si memor fui tui
super stratum meum,
in matutínis meditá-
bor in te: * quia fu-
ísti adjútor meus.

Et in velaménto
alárum tuárum exsul-
tábo, adhæsit ánima
mea post te: * me sus-
cépit dextera tua.

Ipsi vero in vanum
quæsiérunt ánimam
meam, introíbunt in
inferióra terræ: * tra-
déntur in manus glá-
dii, partes vúlpium
erunt.

lips shall praise Thee.

Thus will I bless
Thee all my life long:
and in Thy Name I
will lift up my hands.

Let my soul be filled
as with marrow and
fatness: and my
mouth shall praise
Thee with joyful lips.

If I have remem-
bered Thee upon my
bed: in the morning
shall I meditate upon
Thee: for Thou hast
been my helper.

And I will rejoice
under the covert of
Thy wings; my soul
cleaveth unto Thee:
Thy right hand hath
received me.

But they have
sought my soul in
vain, they shall go in-
to the lower parts of
the earth: they shall
be delivered into the
hands of the sword,
they shall be the por-
tions of the foxes.

after infinite goodness; our imagination longs for infinite beauty; our whole being tends towards everlasting life. Only God is infinite. Hence in God only can we find everlasting happiness.

When King David was persecuted by his son Absalom and had found refuge in the desert, he prayed: "O God, my God, to Thee do I watch at the break of day; for Thee my soul has thirsted and in how many ways my flesh!" Thus does every pious soul turn to God. Without God our soul is like a desert land, pathless and waterless. From morning until evening throughout life we will glorify God. We will enter His sanctuary to adore Him and to contemplate His power and glory. His mercy is above all other good things, even better than life itself, and is worthy of all praise.

Our external attitude will express our interior desire and reverence. Moses prayed with outstretched arms. The priest during the sacrifice of Holy Mass prays with uplifted hands. To love and to praise God strengthens the soul as nourishing food supports the body. Even when we lie down to rest let us praise God as our greatest benefactor. As the young bird feels safe under the wings of its mother, so David found consolation in his confidence in God. With His right arm, the symbol of power, God will protect us against our enemies. He will punish

Rex vero lætábitur
in Deo, laudabúntur
omnes, qui jurant in
eo: * quia obstrúctum
est os loquéntium iní-
qua.

Glória Patri.

CANTICUM
TRIUM PUERORUM

Dan. iii, 57-58 et 56

BENEDICITE, ómnia
ópera Dómini Dó-
mino: * laudáte et su-
perexaltáte eum in
sæcula.

Benedícite, Angeli
Dómini, D ó m i n o: *
benedícite, cæli, Dó-
mino.

Benedícite, a q u æ
omnes, quæ super cæ-
los sunt, Dómino: *
benedícite omnes vir-
tútes Dómini, Dómi-
no.

Benedícite, sol et
luna, Dómino: * bene-
dícite, stellæ cæli, Dó-
mino.

But the king shall
rejoice in God: all
shall be praised that
swear by Him: for
the mouth of them
that speak wicked
things is stopped.

Glory be.

CANTICLE OF
THE THREE CHILDREN

Dan. iii, 57-88 and 56

ALL ye works of the
Lord, bless the
Lord: praise and ex-
alt Him above all for
ever.

O ye angels of the
Lord, bless the Lord:
O ye heavens, bless
the Lord.

O all ye waters that
are above the heav-
ens, bless the Lord:
O all ye powers of
the Lord, bless the
Lord.

O ye sun and moon,
bless the Lord: O ye
stars of heaven, bless
the Lord.

unjust persecutors with eternal destruction, and we shall rejoice in God with all the faithful.

We may pray this psalm in union with Jesus Christ, whose most holy and uninterrupted desire was to be with His heavenly Father, for whose glory He laboured and suffered incessantly until He gained the victory over the enemies of God. No doubt, Mary, our Blessed Lady, often prayed this psalm that portrays so perfectly the sentiments of her fervent soul.

CANTICLE-BENEDICITE

BY AN order of Nabuchodonosor, the King of Babylon, the three youths, Ananias, Azarias and Misael, were cast into a fiery furnace because they refused to adore his statue. Yet by a miracle of God's merciful providence, they passed unscathed among the flames. Then they glorified God singing this canticle as related by the prophet Daniel. The concluding verses in honor of the Blessed Trinity were added by the Church.

With enthusiastic zeal for God's glory the three young men call upon all creation to praise the Lord. To praise another is to recognize in him those excellencies and qualities which call for respect and esteem. To praise God is to acknowledge that He who is the Supreme Being and

Benedícite, omnis
imber et ros, Dómino:
* benedícite omnes
spíritus Dei, Dómino.

Benedícite, ignis et
æstus, Dómino: * be-
nedícite, frigus et æs-
tus, Dómino.

Benedícite, r o r e s
et pruína, Dómino: *
benedícite, g e l u et
frigus, Dómino.

Benedícite, glácies
et nives, Dómino: *
benedícite, noctes et
dies, Dómino.

Benedícite, lux et
tênebræ, Dómino: *
benedícite, fúlgura et
nubes, Dómino.

Benedícat terra Dó-
minum: * l a u d e t et
superexáltet eum in
sæcula.

Benedícite, montes
et colles, Dómino: *
benedícite, univér-
sa germinántia in terra,
Dómino.

O every shower and
dew, bless ye the
Lord: O all ye spirits
of God, bless the
Lord.

O ye fire and heat,
bless the Lord: O ye
cold and heat, bless
the Lord.

O ye dewes and hoar-
frosts, bless the Lord:
O ye frost and cold,
bless the Lord.

O ye ice and snows,
bless the Lord: O ye
nights and days, bless
the Lord.

O ye light and dark-
ness, bless the Lord:
O ye lightnings and
clouds, bless the Lord.

O let the earth
bless the Lord: let
it praise and exalt
Him above all for
ever.

O ye mountains and
hills, bless the Lord:
O all ye things that
spring up in the
earth, bless the Lord.

Supreme Goodness is the source of all good. Every creature is in its own measure a realization of some thoughts of God and, hence, in its being and activities it is in some manner a revelation of God's perfections and thus serves as a means of glorifying God.

In Holy Scripture man is compared to a fading flower, and yet God made him only a little less than the angels. In man the material and the spiritual coalesce. It is man's supreme role — placed as he is in the midst of all creation, endowed with intellect and will — to worship God also in the name of the material world — that is, to lend his understanding and will, his heart and his voice to all inanimate creation, that in him and through him God may be perfectly glorified.

It is even more appropriate in these days to pray this beautiful canticle with religious fervor, since today as well as in the days of the three pious youths, so many people worship creatures instead of dedicating creatures to God, their Creator. Probably, we have often neglected to invite creation to praise the Lord when apparently we were crossed by others and made to suffer. How heroically did holy Job praise the Lord when he was deprived of all comfort and when all creation seemed to be against him! With a loud voice did the three young men call upon all creation to bless the Lord. We should

Benedícite, fontes,
Dómino: * benedícite,
mária et flúmina, Dó-
mino.

Benedícite, cete et
ómnia, quæ movéntur
in aquis, Dómino: *
benedícite, omnes vó-
lucres cæli, Dómino.

Benedícite, omnes
béstiæ et pécora, Dó-
mino: * benedícite,
fílii hóminum, Dómi-
no.

Benedícat Israël
Dóminum: * laudet et
superexáltet eum in
sæcula.

Benedícite, sacer-
dótes Dómini, Dómi-
no: * benedícite, ser-
vi Dómini, Dómino.

Benedícite, spíritus
et ánimæ justórum,
Dómino: * benedícite,
sancti et húmiles cor-
de, Dómino.

Benedícite, Ananía,
Azaría, Mísaël, Dó-
mino: * laudáte et su-
perexaltáte eum in
sæcula.

O ye fountains,
bless the Lord: O ye
seas and rivers, bless
the Lord.

O ye whales and all
that move in the wa-
ters, bless the Lord:
O all ye fowls of the
air, bless the Lord.

O all ye beasts and
cattle, bless the Lord:
O ye sons of men
bless the Lord.

O let Israel bless
the Lord: let them
praise and exalt Him
above all for ever.

O ye priests of the
Lord, bless the Lord:
O ye servants of the
Lord, bless the Lord.

O ye spirits and
souls of the just,
bless the Lord: O ye
holy and humble of
heart, bless the Lord.

O Ananias, Azari-
as, and Misael, bless
ye the Lord: praise
and exalt Him above
all for ever.

be happy to recite this canticle in company with others, as it is natural for us to give outward expression to the interior affections of our mind.

The whole universe will serve us more effectively as a means of glorifying God, if we reflect with purpose on how "the heavens show forth the glory of God and the firmament declareth the work of His hands" (Ps. xviii: 2). Every creature tends to its own perfection, striving so to say, to bring the idea that God has implanted in it to perfect development. The world of stars above is continually working at its own perfection; so, too, the crystal in the dark shaft, the rose and lily in the garden, the proud oak on the forest's edge. None of them rest until they have made the utmost use of their possibilities of development. Surely, we human beings will not stop half-way. We, too, are a part of the great arc of light that God has spanned for His own glory. Seeing everything around us shine more brightly every day, we should have only one aim — daily, hourly to unfold in more beautiful colors. "He that is just, let him be justified still; and he that is holy, let him be sanctified still. Behold, I come quickly; and my reward is with me, to render to every man according to his works" (Apoc. xxii: 11).

Benedicámus Patrem et Fílium, cum Sancto Spíritu: * laudémus et superexaltémus eum in sǽcula.

Benedíctus es, Dómine, in firmaménto cæli: * et laudábilis, et gloriósus, et superexaltátus in sǽcula.

Hic non dicitur *Glória Patri*, neque *Amen*.

PSALMUS 148

LAUDATE Dóminum, de cælis: * laudáte eum in excélsis.

Laudáte eum, omnes Angeli eius: * laudáte eum, omnes virtútes ejus.

Laudáte eum, sol et luna: * laudáte eum, omnes stellæ et lumen.

Laudáte eum, cæli cælórum: * et a quæ omnes, quæ super cæ-

Let us bless the Father and the Son with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and magnified for ever.

Neither *Glory be*, nor *Amen* is said here.

PSALM 148

PRAISE ye the Lord from the heavens: praise ye Him in the high places.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, O sun and moon: praise Him all ye stars and light.

Praise Him, O ye heavens of heavens: and let all the waters

PSALM 148

PRAISE ye the Lord from the heavens, praise ye Him in the high places. As our Lord God is worthy to receive glory and honor (Apoc. iv: 11), the main purpose of the holy Office is to honor God, to confess and glorify His perfections. It is, therefore, foremost a prayer of adoration and thanksgiving. The Holy Ghost invites us (Ps. cl: 2) to praise the Lord according to the multitude of His greatness. God has manifested His greatness in the multitude of His creatures. Consequently, we invite all creation to glorify God. Every creature glorifies God in its own way, at least by its very nature and existence and by its obedience to the laws which the Creator has ordained for it. Thus we read in the Revelations of St. John (Apoc. v: 13), "And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them, I heard all saying, 'To Him that sitteth on the throne, and to the Lamb, benediction and honor and glory and power forever and ever.'" St. Augustine says in his commentary on Psalm 148, "As often as creatures endowed with reason contemplate the stars, God is praised by these heavenly bodies; for when He is praised on account of them, it is as if they themselves paid Him homage. In calling upon the stars to join us in God's praise we, as reasonable beings, call upon all nature that beholds them; for in them as in a shining mirror,

los sunt, laudent nomen Dómini.

Quia ipse dixit, et facta sunt: * ipse mandávit et creáta sunt.

Státuit ea in ætérnum, et in sáeculum sáeculi: * præcéptum pósuit, et non præteríbit.

Laudáte Dóminum de terra: * dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spíritus procellárum: * quæ faciunt verbum ejus:

Montes, et omnes colles: * ligna fructífera, et omnes cedri.

Béstiæ, et univérsa pécora: * serpéntes, et vólucres pennátæ.

Reges terræ, et omnes pópuli: * príncipes, et omnes júdices terræ.

that are above the heavens, praise the name of the Lord.

For He spoke and they were made: He commanded and they were created.

He hath established them for ever, and for ages of ages: He hath made a decree and it shall not pass away.

O praise the Lord from the earth: ye dragons and all ye deeps.

Fire, hail, snow, ice, stormy winds: which fulfil His word:

Mountains and all hills: fruit-bearing trees and all cedars.

Beasts and all cattle: serpents and feathered fowls:

Kings of the earth and all people: princes and all judges of the earth.

we see the splendor of the divine majesty." The praise of Him is above heaven and earth; and He has exalted the horn of His people. The horn is a symbol of power; thus the Lord is to be praised because He has given material and spiritual strength to His people. This is especially verified in the Promised Messiah, "Who is the first-born of every creature: For in Him were all things created in heaven and on earth....all things were created by Him and in Him" (Col. i: 16).

The prophet Isaias in a vision saw God sitting on a throne of majesty and before Him two choirs of Seraphim. Each angel had six wings. With two they covered their faces, with two their feet, and with the other two they flew, singing in alternate verses to each other, "Holy, Holy, Holy the Lord God of hosts. All the earth is full of His glory" (Is. vi: 1). How wonderfully blessed is the priest when in the Holy Mass before the Consecration he joins the heavenly choirs repeating the same praises! How glorious is the vocation, how precious are those moments when we are allowed to forget all earthly vanities and be occupied solely with God, the Highest, the Purest, the Best—to praise Him, to adore Him, to love Him!

"O the depths of the riches of the wisdom and of the knowledge of God. For of Him and by Him and in Him are all things; to Him be glory forever. Amen" (Rom. xi: 33). To praise God is not a waste of time. To thank and praise

Júvenes, et vírgines, senes cum junióribus laudent nomen Dómini: * quia exaltátum est nomen ejus solíus.

Conféssio ejus super cælum et terram: * et exaltávit cornu pópuli sui.

Hymnus ómnibus sanctis ejus: * filiis Israël pópulo appropinquánti sibi.

Glória Patri.

Ant. Post partum Virgo | invioláta permansísti: Dei Génitrix, intercède pro nobis.

CAPITULUM
Eccli. xxiv, 23

EGO quasi vitis fructificávi suavitátem odóris: et flores mei fructus honóris et honestátis.

R. Deo grátias.

Y o u n g men and maidens, let the old with the y o u n g e r praise the name of the Lord: for His name alone is exalted.

His praise is above heaven and e a r t h: and He hath exalted the horn of His people.

A hymn to all His saints: to the children of Israel, a people that draweth nigh unto Him.

Glory be.

Ant. After childbirth thou still didst remain a Virgin undefiled: O Mother of God, intercede for us.

LITTLE CHAPTER
Eccli. xxiv, 23

AS THE vine I gave forth a pleasant odour: and my flowers are the fruits of honour and riches.

R. Thanks be to God.

God is always our first and most excellent work, replete with blessings. All the world over, Holy Church sings daily, "It is truly meet and just, right and salutary that we should give praise to Thee always and in all places." Like the angels we must draw near to God in profound reverence. With two wings they covered their feet so as not to be hindered by anything. Before we approach God we must cleanse our souls from all unholy, worldly distractions, desires and wishes. With two wings the angels covered their faces. Are we aware of the fact that we stand before God, the Omnipotent, looking upon us? With two wings the angels flew about. Where are our acts of faith, hope and charity? Again, the angels stood still before the throne of God; so should we listen to God's holy inspirations and engrave them deeply upon our memory.

ANTIPHON AND CHAPTER

MARY, the Queen of all who "follow the Lamb whithersoever He goeth" (Apoc. xiv: 4), although remaining a spotless virgin, has the privilege and joy of being the Mother of the Son of God. We ask her to pray for us especially that we, too, may preserve purity of soul and body.

The vine pleases man on account of its fragrant odor and luscious fruit; Mary pleases God on account of her prerogatives of perpetual virginity and divine motherhood.

HYMNUS

O GLORIOSA Dómina,
Excélsa supra sídera,

Qui te creávit, próvi-
de
Lactásti sacro úbere.

Quod Eva tristis áb-
stulit,

Tu reddis almo gér-
mine:
Intrent ut astra flébi-
les,
Cæli fenéstra facta
es.

Tu Regis alti jánua

Et porta lucis fúlgi-
da:

Vitam datam per Vír-
ginem,
Gentes r e d é m p t æ
pláudite.

HYMN

O GLORIOUS Lady,
Throned in light
Sublime a b o v e the
starry height,
Thine arms thy great
Creator pressed
A suckling at thy sa-
cred breast.

Through the d e a r
B l o s s o m of thy
womb.

Thou changest hap-
less Eva's doom.
Through thee to con-
trite souls is given
An opening to their
home in heaven.

Thou art the Great
King's portal bright
With pearls and
stones of living
light.

Come then, ye ran-
somed nations, sing
The Life Divine 'twas
hers to bring.

HYMN

IN THIS hymn which is a continuation of the hymn of the Matins we salute Mary on her throne of glory and call to mind her great privilege of being the Mother of her Creator. We praise her for she has restored to us the loss entailed through the sin of Eve; she has opened heaven for us and has given us the eternal King and the Author of divine life. We pray Mary the mother of grace and mercy to protect us against our enemy and to receive us at the hour of our death. May all redound to the glory of Mary's most holy Son and of the eternal Father and of the Holy Ghost. Amen.

When Jacob fled from Canaan in fear of his brother Esau's anger, he passed a night in an open field and "he saw in his sleep a ladder standing upon the earth and the top thereof touching heaven; the angels also of God ascending and descending by it and the Lord leaning upon the ladder. And when Jacob awaked he said, Indeed, the Lord is in this place. This is no other but the house of God and the gate of heaven" (Gen. xxviii).

With the Church we invoke Mary as the gate of heaven. Mary, thou art the great King's portal bright. Like Jacob the Church journeys through this world and Mary is the portal opening into the great Kingdom of the Lord. Like Jacob every Christian journeys as a stranger

María, Mater grátiaë,

Mater misericórdiaë,

Tu nos ab hoste pró-
tege,

Et hora mortis sú-
cipe.

Glória tibi, Dómine,

Qui natus es de Vír-
gine,

Cum Patre et Sancto
Spíritu,

In sempitérna sæcula.
Amen.

V. Elégit eam De-
us, et præelégit eam.

R. Et habitáre eam
facit in tabernáculo
suo.

CANTICUM ZACHARIÆ

Lucæ i, 68-79

BENEDICTUS D ó m i-
nus Deus Israël, *
quia visitávit, et fecit
redemptiónem plébis
suæ:

O Mary, Mother of
all grace,

Mother of mercy to
our race.

Protect us now from
Satan's power.

And own us at life's
closing hour.

All glory be to Thee,
O Lord,

A Virgin's Son, by all
ador'd:

And equal praise for
ever greet

The Father and the
Paraclete. Amen.

V. God hath cho-
sen her, and hath
forechosen her.

R. And He maketh
her to dwell in His
tabernacle.

CANTICLE OF ZACHARIAS

Luke i, 68-79

BLESSED be the Lord
God of Israel: for
He hath visited and
wrought the redemp-
tion of His people.

through this short life, having the Kingdom of God in himself by grace and Mary as its holy portal. Like a fugitive each one of us must leave this earth when the end of life comes and then, too, Mary will be for us the portal to the great King's eternal heaven.

In the Versicle and Response, we sum up all the glories of Mary, declaring that God has chosen and exalted her among all women and has privileged her to dwell in His sanctuary.

CANTICLE OF ZACHARY

IN THE Benedictus, the Canticle of Zachary, the father of St. John the Baptist, we give thanks to God for the great benefit of redemption. God has visited us with His benevolence and has given us in Jesus Christ, the Son of David, an all-powerful Redeemer. He has been faithful to His word as He promised through His prophets. He has granted salvation from all our enemies and has manifested His mercy to mankind according to His testament and the oath He swore to Abraham. He has delivered us from the bondage of the evil one so that without fear we may serve Him in holiness and justice throughout life. We recall the excellent vocation given to St. John the Baptist to be the Precursor of our Lord, to prepare His ways and to instruct us unto the remission of sins. It is the work of God's mercy through His divine Son to remove

Et eréxit cornu salutis nobis: * in domo David púeri sui.

Sicut locútus est per os sanctórum, * qui a sǽculo sunt, prophetárum ejus.

Salútem ex inimicis nostris, * et de manu ómnium qui odérunt nos.

Ad faciéndam misericórdiam cum patribus nostris: * et memorári testaménti sui sancti.

Jusjurándum, quod júrávit ad Abraham, patrem nostrum, * dáturum se nobis.

Ut sine timóre de manu inimicórum nostrórum liberáti, * serviámus illi.

In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocá-

And hath raised up a horn of salvation to us: in the house of His servant David.

As He spoke by the mouth of His holy prophets: who are from the beginning.

Salvation from our enemies: and from the hand of all that hate us;

To perform mercy to our fathers: and to remember His holy testament.

The oath, which He swore to Abraham, our father: that He would grant unto us.

That, being delivered from the hand of our enemies: we may serve Him without fear.

In holiness and justice before Him: all our days.

And thou, O child, shalt be called the

the darkness of sin and the shadow of death and to enable us to follow in His footsteps and find peace in God.

Thus we are reminded of our holy vocation to be, like St. John the Baptist, a light to the world that all may see our good works and praise the Father in heaven.

St. John the Baptist was a man of perfect self-denial. While still very young he left his home, his father and mother, not in order to see the world or to study at famous schools, but to go into the desert to live a life of holy solitude with God, a life of silence, prayer and penance. "His garment was of camel's hair and a leathern girdle about his loins and his meat was locusts and wild honey" (Matt. iii: 4). There in the desert he enjoyed no earthly possessions, no worldly pleasures or honors. Having been sanctified before he was born, he longed ardently for the holy company of Jesus, Mary and Joseph, who he knew lived close by. How he longed to work in the carpenter shop at Nazareth! Yet to be faithful to his holy vocation he denied himself entirely. Jesus called him "a burning and shining light" (John v: 35). His light was, as St. Thomas explains it, a participation of the divine light. He was illuminated by grace and the light of God's Word "to give testimony of the Light, that all men might believe through him" (John i: 8). That light which was burning in St. John was divine charity. As fire is most

beris: * præibis enim
ante faciẽm Dómini
parare vias ejus.

Ad dandam sciẽti-
am salutis plebi ejus:
in remissionẽm pec-
catorum eorum.

Per viscera miseri-
cordiæ Dei nostri: *
in quibus visitavit
nos Oriens ex alto.

Illuminare his, qui
in tenebris, et in um-
bra mortis sedent: *
ad dirigendos pedes
nostros in viam pacis.

Glória Patri.

Per totum Adven-
tum:

Ant. Spíritus sanc-
tus | in te descendet,
María: | ne tíneas,
habébis in útero Fí-
lium Dei. Allelúia.

Prophet of the Most
High: for thou shalt
go before the face of
the Lord to prepare
His ways.

To give knowledge
of salvation to His
people: unto the re-
mission of their sins.

Through the bow-
els of the mercy of
our God: in which the
Orient from on high
hath visited us.

To enlighten them
that sit in darkness
and in the shadow of
death: to direct our
feet into the way of
peace.

Glory be.

Throughout Advent:

Ant. The Holy
Ghost shall come
down upon thee, O
Mary: fear not, thou
shalt bear within thy
womb the Son of God.
Alleluia.

active, so is charity. Nothing can resist its powers. As fire rapidly spreads and burns away the dross of earth, so also charity makes fervent and zealous. And as fire is led upwards, so charity unites with God, who is above all. The light which was shining in St. John was two-fold in its effect: interiorly, it enlightened his intellect by the knowledge of divine truth and caused him to shine with heaven's splendor; exteriorly, it shone in his teaching and in the example of his good works.

ANTIPHONS AND PRAYERS

THE Antiphons expressing a special perfection of Mary and the prayers expressing a special petition change according to the various seasons of the ecclesiastical year.

St. Gabriel announced the Incarnation to Mary with the words, *Spiritus Sanctus in te descendit, The Holy Ghost shall come upon thee.* He attributed the conception of Jesus Christ to the Holy Ghost, the Sanctifier, the Author of all grace, the Love of the Father and the Son. Mary conceived our Lord in sanctity; the Incarnation is the work of the incomprehensible love of God and an exceedingly great grace. In the words, "He shall be great and shall be called the Son of the Most High" (Luke i: 32), St. Gabriel declared to Mary the dignity of the Child she was to conceive.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

DEUS, qui de beátæ Maríæ Vírginis útero, Verbum tuum, ángelo nuntiánte, carnem suscípere voluísti: præsta supplicibus tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúndem Christum Dóminum nostrum.

R. Amen.

A Nativitate Domini usque ad Purificationem:

Ant. Génuit | puerpera R e g e m, cui nomen ætérnum, | et gáudia matris habens cum virginitátis ho-

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O GOD, who wast pleased that Thy Word should take flesh of the womb of the Blessed Virgin Mary, and didst make it known unto her by the message of an Angel: grant that we Thy suppliants, who truly believe her to be the Mother of God may, through her intercession, find help with Thee. Through the same Christ our Lord.

R. Amen.

From Christmas to the Purification:

Ant. A Woman in childbirth brought forth a King, whose Name is eternal; and, possessing a Mother's

The invocation *Lord, hear my prayer and let my cry come unto Thee* is the first verse of Psalm 101.

In the *Oremus* or prayer for Advent, we remind God of the fact that His will was accomplished in the Annunciation and Incarnation and we ask that we who believe Mary to be truly the Mother of God may find help through her intercession. Our Blessed Lady is most charitable. The Church applies to her the words, "He that shall find me shall find life and shall have salvation from the Lord" (Prov. viii: 35). St. Bonaventure says that Mary is so solicitous about the relief of the miserable that she appears to desire nothing with greater ardor than to comfort them. At the marriage of Cana in Galilee, when the wine failed, Mary did not wait to be asked but taking pity on the affliction of the spouses she asked her Son for help and induced Him to change water into wine by miraculous power. But, says St. Bonaventure, if Mary's compassion for the afflicted was so great while she was in this world, her pity for us is certainly much greater now that she is in heaven, where she has a better knowledge of our miseries and greater compassion for us.

We praise Mary because she bore the eternal King and was privileged with the joy of motherhood and the honor of permanent virginity.

nóre, | nec primam sí-
mílem visa est, nec
habére sequéntem.

V. Dómine, exáudi
oratió nem meam.

R. Et clamor meus
ad te véniat.

Orémus

DEUS, qui salútis
æternæ, beátæ
Maríæ virginitáte fœ-
cúnda, humano géne-
ri præmia præstitís-
ti: tríbue, quæsumus;
ut ipsam pro nobis
intercédere sentiám-
us, per quam me-
rúimus auctórem vi-
tæ suscípere, Chris-
tum Dóminum nos-
trum.

R. Amen.

A Festo Purificatio-
nis usque ad Pascha,
et a Trinitate usque ad
Adventum:

Ant. O gloriósa |
Dei Génitrix, Virgo

joys with a Virgin's
honour, her like hath
not appeared before
nor since.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

Let us pray

O GOD, who, through
the fruitful Vir-
ginity of Blessed
Mary, hast given to
mankind the reward
of eternal salvation:
grant, we beseech
Thee, that we may
feel the intercession
she makes for us,
through whom we
have been made
worthy to receive the
Author of life, Christ
our Lord.

R. Amen.

From the Purifica-
tion until Easter, and
from Trinity Sunday
until Advent:

Ant. O glorious
Mother of God! O

Through Mary, the Virgin Mother, God has given to mankind the reward of eternal salvation. Realizing this, we who have been favored to receive Our Lord Jesus Christ, the Author of eternal life, beseech God to grant us the grace of enjoying Mary's intercession.

Along with the Little Office of the Blessed Virgin, we must never cease invoking our Blessed Lady with the Holy Rosary. About this devotion, Pope Benedict XV in his inspiring encyclical said: "The Rosary is the mystic crown which Christian people place every day on the queenly head of the Mother of God. It is certainly the most beautiful flower of human piety and the most fruitful source of heavenly graces. This prayer is perfect because of the praise it offers, because of the lessons it imparts, because of the graces it obtains and because of the triumphs it achieves."

Many beatified Dominicans showed a special preference for the beautiful prayer, *O Gloriosa Dei Genitrix*. It reminds us of Mary's unequalled dignity, prerogatives and glory. We are certain that her Divine Son, Jesus Christ, who obeyed her on earth, will grant her in heaven whatever she asks Him for our eternal salvation. Our Lord Himself commanded us to ask that we may receive. Let us, then, not cease to ask Mary for her intercession.

semper, Maríá, | quæ
Dóminum ó m n i u m
meruísti portáre, et
Regem angelórum so-
la Virgo lactáre: |
nostri, quæsumus, pia
memoráre, et pro no-
bis Christum depre-
cáre: | ut, tuis fulti
patrocíniis, ad cælés-
tia regna mereámur
perveníre.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véniat.

Orémus

CONCEDE nos fámu-
los tuos, quæsu-
mus, Dómine Deus,
perpétua mentis et
córporis salúte gau-
dére, et, gloriósa be-
átæ Maríæ semper
Víriginis intercessió-
ne, a præsénti liberá-
ri tristítia, et æténa
pérfrui lætítia. Per

Mary ever Virgin!
who alone wast found
worthy to bear the
Lord of all, and,
though a Virgin, to
suckle the King of
angels; be graciously
mindful of us, we be-
seech thee, and pray
to Christ for us, that
we, being upholden by
thy care, may deserve
to attain to the heav-
enly kingdom.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

Let us pray

GRANT, we beseech
Thee, O Lord God,
that we Thy servants
may enjoy continual
health of mind and
body; and that,
through the glorious
intercession of Bless-
ed Mary, ever Virgin,
we may be delivered
from present sorrow

With the prayer *Concede nos*, which is repeated in Tierce and Vespers, we fervently ask our Lord to grant to His servants the joy of continual health of soul and body. St. Matthew (xiv: 14) tells us: "Jesus had compassion on the multitude and healed their sick." And again (Matt. ix: 35) "Jesus went about all the cities and towns... healing every disease and every infirmity." The Gospel frequently remarks: "And He healed them all." Wherefore, our Lord is pleased to accept the prayer of him who asks for health of soul and body. We ask also that through the intercession of the glorious Virgin Mary we may be delivered from the sorrows of this present life and hereafter enjoy eternal happiness. We do well to remember that Jesus Christ wrought His first miracle through Mary's intercession and that the whole history of the Dominican Order is a proof that Mary is the Virgin most merciful and most powerful with God.

When we ask God for temporal favors, it is well to consider that they are not our highest good and that we ought, therefore, to pray for them with resignation and on condition that they be useful to our souls. And when God does not grant them we may be certain that He denies them to us on account of the love He bears us and because He sees that they would be injurious to our eternal salvation. (St. Alphonsus)

Christum Dóminum
nostrum.

R. Amen.

Toto Tempore Pas-
chali:

Ant. Beáta | Dei
Génitrix María, Virgo
perpétua, | templum
Dómini, sacrárium
Spíritus Sancti, | tu
sola sine exémplo pla-
cuísti Dómino nostro
Jesu Christo: | ora
pro pópulo, intérvēni
pro clero, | intercède
pro devóto fœmíneo
sexu: | Allelúia, | al-
lelúia.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véniat.

Orémus

Concéde nos, *ut su-
pra*, p. 80.

Hic fit Commemora-
tio currentis Festi Or-
dinis.

and hereafter enjoy
eternal happiness.
Through Christ our
Lord.

R. Amen.

From Easter to
Trinity Sunday:

Ant. O Blessed
Mary, Mother of God,
perpetual Virgin,
Temple of the Lord,
Sanctuary of the Holy
Ghost, thou only and
without equal wast
pleasing to our Lord
Jesus Christ: pray
for the people, plead
for the clergy, make
intercession for the
devout female sex:
Alleluia, alleluia.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

Let us pray

Grant, *as on* p. 80.

Here make Commem-
oration of the current
Dominican feast.

In the Antiphon, *Beata Dei Genitrix Maria* first, we address Mary as the blessed Mother of God, as the temple of our Lord, as the sanctuary of the Holy Ghost, as the holy virgin who without an equal has pleased our Lord Jesus Christ. Secondly, we ask that she may pray for the people in general, for the clergy, and for the religious orders of women.

The great apostle of Vienna, St. Clement Mary Hofbauer, is well-known for his unswerving confidence in Mary's powerful protection. He was accustomed to say, "When I am summoned to a sick person who I know is unprepared or unwilling to hear of confession, I pray the Rosary on the way, and everything goes according to my wishes when I arrive at the patient's house. The Mother of God never denies me assistance when I invoke her with fifty or with a hundred fifty Hail Mary's. It is not her custom to fail."

On December 8, 1933, Pope Pius XI canonized Bl. Bernadette Soubirous, who at the age of thirty-nine died as Sister Mary Bernard of the Sisters of Charity in Nevers, France. In 1858, Mary Immaculate had appeared to Bernadette in Lourdes eighteen times. At the sixth apparition Mary's message to Bernadette was, "Pray the Rosary for the conversion of sinners." And strange to say, those eighteen visions lasted as long as Bernadette prayed the Rosary — certainly a sign that we should pray the *Ave Maria* over and over again.

Sequentes Memorizæ
dicuntur per totum an-
num:

MEMORIA
DE BEATO DOMINICO
PATRE NOSTRO

Ant. Benedíctus |
Redémptor ómnium,
qui, salúti próvidens
hóminum, | mundo de-
dit sanctum Domíni-
cum.

V. Lex Dei ejus in
corde ipsíus.

R. Et non supplan-
tabúntur gressus
ejus.

Orémus

DEUS, qui Ecclesiám
tuam beáti Domí-
nici, Confessóris tui
Patris nostri, illumi-
náre dignátus es mér-
itis et doctrínis: con-
céde, ut, ejus inter-
cessióne, temporáli-
bus non destituátur
auxíliis, et spirituáli-
bus semper proficiat
in creméntis. Per

The following Com-
memorations are said
daily, throughout the
whole year:

COMMEMORATION OF
OUR HOLY FATHER
ST. DOMINIC

Blessed be the Re-
deemer of all, who, in
providing for the sal-
vation of men, gave
St. Dominic to the
world.

V. The law of his
God is in his heart.

R. And his steps
shall not fail.

Let us pray

O GOD, who didst
vouchsafe to en-
lighten Thy Church
by the merits and
teaching of our bless-
ed Father, Dominic,
Thy Confessor, grant,
through his interces-
sion, that it may
never be wanting in
temporal help and
always increase in

COMMEMORATIONS

WE EXPRESS our filial gratitude to God for having given to the world the great apostle St. Dominic. The zeal and the holiness with which the apostles Peter and Paul fulfilled the will of God were renewed in St. Dominic, the founder of the apostolic Order of Preachers.

In St. Dominic, our Father, God has given to His Church a light that shines in the holiness of his priestly life, in the untiring work of his apostolic life, and in the unswerving sacrifices of his religious life. Accordingly, we humbly and confidently ask God that through St. Dominic's intercession our holy Church may always enjoy temporal help and spiritual progress.

For hundreds of years it has been a pious custom in the Dominican Order to honor St. Dominic by offering to God on fifteen consecutive Tuesdays preceding the Feast of St. Dominic, August 4, or at some other time of the year, a special devotion according to the fifteen mysteries of the Rosary, to which a plenary indulgence has been attached. Holy Scripture gives many incidents which prove that the prayer of the Saints is powerful with God. Abraham prayed for Sodom, Moses prayed for his people, Job interceded for his friends, and God listened to all these supplications. St. Paul prayed for two hundred seventy-six men who were in danger of shipwreck and "every soul got safe to land" (Acts xxvii: 34).

Christum Dóminum
nostrum.

R. Amen.

MEMORIA
DE S. CATHARINA
SENENSI, VIRGINE
ORDINIS NOSTRI¹

Ant. Det Catharína | frui nos vero lú-
mine Christi, | et só-
ciet súperis virgo be-
áta choris.

V. Anima mea ex-
sultábit in Dómino.

R. Et delectábitur
super salutári suo.

Orémus

DEUS, qui beátæ
Catharínæ, vir-
ginitátis et patiéntiæ
speciáli privilégio de-
corátæ, malignántium
spirítuum certámine
vincere, et in amóre
tui nóminis in con-

spiritual growth.
Through Christ our
Lord.

R. Amen.

COMMEMORATION OF
ST. CATHERINE OF
SIENA, VIRGIN¹

Ant. May Cath-
erine, the virgin bless-
ed, give us the enjoy-
ment of the true light
of Christ and unite us
to the heavenly choirs.

V. My soul shall
exult in the Lord.

R. And shall be de-
lighted with His sal-
vation.

Let us pray

O GOD, who didst
enable blessed
Catherine, by a spe-
cial privilege of vir-
ginity and patience,
to overcome the as-
saults of evil spirits,
and to stand unshak-

¹This commemoration is made daily except at Lauds of Feasts of First or Second Class. It is also omitted on April 30 and throughout the octave, in favor of the special commemoration prayers for the festival.

St. Catherine of Siena, a great contemplative and yet a most active Tertiary of the Dominican Order, excelled even among the Saints of her time in her prayers, labors and sufferings for the Church of Jesus Christ.

St. Catherine, the "seraphic virgin" is, perhaps, the most perfect type of the Dominican ideal. Her mind, her life, her writings are all steeped in the essential spirit of the Order. Large and free, full of enthusiasm, full of faith and good sense, chivalrous in every impulse and purpose, devoted with unswerving loyalty to the Holy See, and full of infused and divine science, St. Catherine presents an epitome of the Dominican character. Her life is a perfect example, showing how to unite the contemplative and the active state. St. Catherine soared to the very heights of divine contemplation amid the jarring vexation of ordinary domestic duties and public life.

The Versicle and Response express the same sentiments as the first verse of the Magnificat.

St. Catherine, the Patroness of the Third Order, is by an extraordinary grace of God a perfect example of holy virginity and true Christian patience. Ever victorious over the powers of darkness, she enjoyed intimate friendship with Christ. We pray that, imitating her example, we may overcome the wickedness of the world and the temptations of our spiritual enemies and may safely advance to the glory of Jesus Christ.

cússe permanére tribuísti: concéde quæsumus, ut ejus imitatione, calcáta mundi nequítia, et ómnium hóstium superátis insídiis, ad tuam secúre glóriam transeámus. Per Christum Dóminum nostrum.

R. Amen.

MEMORIA
DE SANCTIS ORDINIS

Ant. O quam | felix glória semper est Sanctórum, | quam præclára mérita sunt Prædicatórum, | quorum verbo et ópere mundus decorátur, | eorúmque múnere mens consolidátur.

V. Exsultábunt Sancti in glória.

R. Lætabúntur in cubílibus suis.

en in the love of Thy holy name, grant we beseech Thee, that, after her example, treading under foot the wickedness of the world and overcoming the wiles of all our enemies, we may safely pass onward to Thy glory. Through Christ our Lord.

R. Amen.

COMMEMORATION OF
THE SAINTS OF THE
ORDER

Ant. O what happiness and glory belong always to the saints, how distinguished the merits of the Preachers, by whose words and deeds the world is adorned, by whose offices the mind grows stronger.

V. The Saints shall be joyful in glory.

R. They shall sing for joy upon their beds.

We recall and admire the glory and excellent merits of the Dominican Saints, who by their words and deeds nobly enriched the world and incite our imitation.

The saints in heaven experience forever the truth of the words of St. Peter "you shall rejoice with joy unspeakable and glorified; receiving the end of your faith even the salvation of your souls" (I Peter i: 8).

Heaven is our final goal. It is the place where God manifests Himself in all His glory. Heaven is that state of life in which the Blessed, having attained their ultimate perfection in supernatural beatitude, enjoy by the light of glory the intuitive vision of the Most Holy Trinity with all its divine mysteries. Heaven is that state of eternal happiness where all the Angels and Saints in most intimate supernatural friendship possess everything in common. There faith is transformed into vision, hope into possession, and charity has become perfect. There the knowledge of the Saints extends even to purgatory and to this earth in as much as the honor of God, the salvation of souls and the happiness of the Saints is concerned. The various degrees of the happiness of the Blessed correspond to the higher or lower measure of grace with which they are endowed and to the intimacy of their union with God. "Each shall receive his own reward according to his own toil" (I Cor. iii: 8).

Orémus

CONCEDE, quæsumus,
omnípotens Deus,
ut ad meliorem vitam
Sanctorum tuorum
Ordinis nostri exem-
pla nos provocent,
quatenus quorum me-
moriâ agimus, eti-
am actus imitemur.
Per Christum Domi-
num nostrum.

R. Amen.

MEMORIA
DE OMNIBUS SANCTIS

*Ant. Sancti | Dei
omnes, intercédere
dignemini | pro nos-
tra omniumque salú-
te.*

*V. Oráte pro nobis,
omnes Sancti Dei.*

*R. Ut digni efficiámur
promissionibus
Christi.*

Orémus

TRIBUE, quæsumus,
Domine, omnes
Sanctos tuos júgiter
pro nobis oráre, et

Let us pray

GRANT, we beseech
Thee, Almighty
God, that the exam-
ples of the Saints of
our Order may incite
us to a better life,
that we may imitate
their actions whose
blessed memory we
celebrate. Through
Christ our Lord.

R. Amen.

COMMEMORATION OF
ALL THE SAINTS

*Ant. O all ye Saints
of God, vouchsafe to
intercede for the sal-
vation of us and of
all mankind.*

*V. Pray for us, O
all ye Saints of God.*

*R. That we may be
made worthy of the
promises of Christ.*

Let us pray

GRANT, we beseech
Thee, O Lord, that
all Thy Saints may
continually pray for

Mindful of the will of God as expressed in the words: "He that is just let him be justified still and he that is holy let him be sanctified still," we pray that the examples of the Dominican Saints may urge us to strive after perfection and to imitate the deeds of those whose memory we celebrate.

Believing in the Communion of Saints, we now praise all the members of the Church triumphant in heaven and confidently ask for their intercession.

We ask all the saints to help us by their prayers that we may be made worthy of their glory and happiness.

Having implored the help of the great friends of our Lord, we ask God Himself to grant that all the Saints of heaven may without interruption pray for us and that He may mercifully hear their prayer.

eos cleménter exaudí-
re dignéris. Per
Christum Dóminum
nostrum.

R. Amen.

MEMORIA PRO PACE

Ant. Da pacem, |
Dómine, in diébus
nostris, | quia non est
álius, qui pugnet pro
nobis, | nisi tu, Deus
noster.

V. Fiat pax in vir-
túte tua.

R. Et abundántia
in túrribus tuis.

Orémus

DEUS, a quo sancta
desidéria, recta
consília et justa sunt
ópera, da servis tuis
illam, quam mundus
dare non potest, pa-
cem: ut, et corda nos-
tra mandátis tuis dé-
dita et hóstium sub-
láta formídine, tém-
pora sint tua protec-

us, and vouchsafe of
Thy clemency merci-
fully to hear them.
Through Christ our
Lord.

R. Amen.

COMMEMORATION
FOR PEACE

Ant. Grant peace,
O Lord, in our days,
for there is none
other to fight for us
but Thou, our God.

V. Peace be within
thy strength.

R. And plenteous-
ness in thy towers.

Let us pray

O GOD, from whom
proceed holy de-
sires, right counsels
and just works, grant
to Thy servants that
peace which the world
cannot give, that our
hearts being intent
upon Thy command-
ments, and the fear
of our enemies taken

We should be at peace with God, with ourselves, and with our fellowmen. If in this threefold regard everything is well-ordered, firmly established, free from disturbance, peace is perfect. The peace of the world leads to the enjoyment of temporal and external things; it is fleeting and false because "men have evil desires in their hearts" (Psalms xxvii: 3). The peace of the saints leads to eternal joys and calms us exteriorly and interiorly. Christ wants to give us this His peace, not as the world gives (John xiv: 27).

The Versicle and Response are Verse 7 of Psalm 121.

Good dispositions, especially in our own selves, are necessary to enjoy the peace of Christ. Our mind must not be enslaved nor absorbed by any inordinate affection; our sensitive appetite must be at rest from disturbance of the passions, and our will must be entirely centered in God. We ask God to grant us such dispositions, that in our relation to Him we may be His faithful servants and in relation to the world we may enjoy His protection and be free from unreasonable fear, full of confidence in Christ who has overcome the world (John xvi: 33) and who

tiónē tranquilla. Per
Dóminum nostrum Je-
sum Christum Fílium
tuum, qui tecum vivit
et regnat in unitáte
Spíritus Sancti, Deus,
per ómnia sæcula sæ-
culórum.

R. Amen.

*V. Dómine, exáudi
oratióem meam.*

*R. Et clamor meus
ad te véniat.*

*V. Benedicámus
Dómino.*

R. Deo grátias.

*V. Ave, María, grá-
tia plena, Dóminus te-
cum.*

*R. Benedícta tu in
mulieribus, et bene-
dictus fructus ventris
tui, Jesus.*

Quando una Hora
aliám immediate sequi-
tur, única tantum vice
dicitur *Ave*.

a way, the times
through Thy protec-
tion may be peaceful.
Through our Lord Je-
sus Christ Thy Son,
who liveth and reign-
eth with Thee in the
unity of the Holy
Ghost, one God, world
without end.

R. Amen.

*V. O Lord, hear my
prayer.*

*R. And let my cry
come unto Thee.*

*V. Let us bless the
Lord.*

*R. Thanks be to
God.*

*V. Hail, Mary, full
of grace, the Lord is
with thee.*

*R. Blessed art thou
amongst women, and
blessed is the fruit of
thy womb, Jesus.*

When one Hour im-
mediately follows an-
other the *Hail Mary* is
said only once between
them.

wants to give us the peace that is not of this world. In this life, as St. Thomas says (in John xiv) we can possess Christ's peace but imperfectly, because we are never wholly free from disturbances caused by our fellowmen nor from the snares of our enemies. But in the Kingdom of God we will enjoy perfect peace, for there our enemies cannot disturb or molest us. We conclude our prayer with the words: "Through our Lord Jesus Christ" because He is our eternal High Priest and the only Mediator between God and us. In Him the human and the divine nature are united in the Second Person of the Blessed Trinity, and through His sacrifice we are reconciled with God. He Himself said: "I am the way and the truth and the life. No man cometh to the Father but by me" (John xiv: 6) and St. Paul says: "All things are yours, and you are Christ's, and Christ is God's" (I Cor. iii: 22). Thus we pray in the name of Christ. We believe in Him as our mediator, our way to the Father; we trust in His mercy, merits and the intercession He makes for us in heaven (Hebr. ix: 24).

At the close of the Office, we exhort each other to continue to praise and thank God, if not by prayer at least by the service we render Him.

Ad Primam

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex æternæ glóriæ.*

HYMNUS

MEMENTO, salútis auctor,

Quod nostri quondam
córporis,
Ex illibáta Vírgine

Nascéndo, formam
súmpseris.

At Prime

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

HYMN

AUTHOR of grace,
sweet Saviour
mine,

Remember that Thy
flesh divine,
From the unsullied
Virgin came

Made like unto our
mortal frame.

Prime

PRIME, meaning first, is the morning prayer of the Church. It reminds us that our Lord came into the temple early in the morning (John viii: 2). With this prayer we prepare for and dedicate to God a new day's work in His vineyard, asking that it may be meritorious for heaven.

HYMN

IN THE hymn recited at the beginning of the four Little Hours, we appeal to our Lord as the Author of grace, who in His mercy so humbled Himself as to assume a human body like ours and in so doing gave exceptional honor to Mary, the purest Virgin. Then we turn to Mary, the Mother of grace and mercy, imploring her to protect us from our enemy and to receive us at the hour of our death. May all glory be to our Lord, the Son of the Blessed Virgin, and to God the Father and to the Holy Ghost forever and ever.

Each of the Little Hours, Prime, Tierce, Sext and None contains three of the fifteen Gradual Psalms. These songs were chanted by the Jews as they went up to the temple in Jerusalem, the special dwelling-place of God. It is fitting that we, as Pilgrims to the heavenly Jerusalem, now chant these same Psalms.

María, mater grátiae,
 Mater misericórdiae,
 Tu nos ab hoste pró-
 tege,
 Et hora mortis sús-
 cipe.

Glória tibi, Dómine,
 Qui natus es de Vír-
 gine,
 Cum Patre et Sancto
 Spíritu,
 In sempitérna sæcula.
 Amen.

PSALMUS 119

AD DOMINUM cum
 tribulárer clamá-
 vi: * et exaudivit me.

Dómine, libera áni-
 mam meam a lábiis
 iníquis, * et a lingua
 dolósa.

Quid detur tibi, aut
 quid apponátur tibi *
 ad linguam dolósam?

Sagíttæ poténtis

O Mary, Mother of
 all grace,
 Mother of mercy to
 our race,
 Protect us now from
 Satan's power.
 And own us at life's
 closing hour.

All glory be to Thee,
 O Lord,
 A Virgin's Son, by
 all ador'd:
 And equal praise for
 ever greet
 The Father and the
 Paraclete. Amen.

PSALM 119

IN MY trouble, I
 cried to the Lord:
 and He heard me.

O Lord, deliver my
 soul from wicked
 lips: and from the
 deceitful tongue.

What shall be giv-
 en thee, or what shall
 be added to thee: to
 a deceitful tongue?

The sharp arrows

PSALM 119

IN Psalm 119 we pray to God with Jesus and Mary for protection against our enemies. God has so often in the past delivered us from evil; He will also hear our prayer now. Our earthly pilgrimage to the heavenly country is a burden because some around us are indifferent to the divine truths of holy religion, and others misunderstand, falsify, contradict and persecute the faithful. This has been the experience of all God's servants. Jesus Christ Himself, who came to give testimony of the truth, was rejected and crucified. For Mary, too, it was extremely painful to know and to experience that her Divine Son was set for the fall of many in Israel and throughout the world until the end of time.

The enemies of the divine truth are lying lips, wicked lips, deceitful tongues. The oppositions and blasphemies against the Truth Incarnate caused the martyrs greater sufferings than death itself. No wonder that the saints in the midst of wicked and merciless enemies of the truth prayed as did St. Stephen, "Lord Jesus, receive my spirit" (Acts vii: 58). So great is the evil of a deceitful tongue, that no punishment can be too severe. The destruction of Jerusalem according to the prophecy of our Lord is a sufficient illustration.

acútæ, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

Cum his, qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Glória Patri.

PSALMUS 120

LEVAVI óculus meos in montes, * unde véniet auxílium mihi.

Auxílium meum a Dómino, * qui fecit cælum et terram.

Non det in commotiónem pedem tuum: * neque dormítet qui custódit te.

Ecce non dormitábit neque dórmiet, * qui custódit Israël.

of the mighty: with coals that lay waste.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace, I was peaceable: when I spoke unto them, they for no cause did fight against me.

Glory be.

PSALM 120

I HAVE lifted up my eyes to the mountains: from whence help shall come to me.

My help is from the Lord: who made heaven and earth.

May He not suffer thy foot to be moved: neither let Him slumber that keepeth thee.

Behold He shall neither slumber nor sleep: that keepeth Israel.

Are we sincere when we pray with the psalmist: "Woe is me that my sojourn is prolonged"? And are we resolved to live peacefully with those who hate peace, so that the words of the psalmist "they fought against me without cause" (John xv: 25), may be fulfilled in our lives as they were in the life of our Lord? Let us pray this psalm in the spirit of Jesus Christ and of Mary, our Sorrowful Mother, in order to gain strength and courage to bear patiently unjust criticisms, uncharitable remarks, unfounded suspicions, rash judgments and hatred of divine truth.

PSALM 120

WHEN the Israelites on their yearly journey to Jerusalem came within sight of the Holy City, or when they ascended the second step up to the temple they encouraged one another with the pious confidence in God's mighty providence expressed in this psalm. It is thus the Holy Family may have prayed when they went up to Jerusalem with the Child Jesus. It is thus St. Dominic may have prayed when after his hard missionary work among the heretics he approached Rome to ask the Holy Father for the approbation of his apostolic order. It is thus the

Dóminus custódit
te, Dóminus protéctio
t u a, * super manum
déteram tuam.

Per diem sol non
uret te: * neque luna
per noctem.

Dóminus custódit
te ab omni malo: *
custódiat ánimam tu-
am Dóminus.

Dóminus custódiat
intróitum t u u m; et
éxitum t u u m: * ex
hoc nunc, et usque in
sæculum.

Glória Patri.

PSALMUS 121

LAETATUS s u m in
his quæ dicta sunt
mihi: * In domum Dó-
mini íbimus.

Stantes erant pedes
nostri, * in átriis tu-
is Jerúsalem.

Jerúsalem, quæ
ædificátur ut cívitas:
* c u j u s participátio
ejus in idípsum.

The Lord is thy
keeper: the Lord is
thy protection upon
thy right hand.

The sun shall not
burn thee by day: nor
the moon by night.

The Lord keepeth
thee from all evil:
may the Lord keep
thy soul.

May the Lord keep
thy coming-in a n d
thy going-out: from
henceforth, now, and
evermore.

Glory be.

PSALM 121

IREJOICED at the
things that were
said to me: We shall
go into the house of
the Lord.

Our feet were
standing: in thy
courts, O Jerusalem.

Jerusalem, which is
built as a city: which
is compact together.

priest prays when he enters the sanctuary and approaches the altar and the tabernacle to offer the holy sacrifice of the Mass: *Adjutorium nostrum in nomine Domini*, Our help is in the name of the Lord. It is thus that all who strive after perfection must continue to go onward and upward with firm confidence in God's helping grace and protecting power. God may not at once come to our aid, yet we know He never slumbers. Though our earthly pilgrimage be full of dangers, though hardships and temptations, sorrows and distresses trouble us day and night, we confidently turn to our Lord and Saviour, who has said: "I am the door. By me if any man enter in, he shall be saved; and he shall go in and go out and shall find pasture. I am come that they may have life and have it more abundantly" (John x: 9).

PSALM 121

THE pilgrims entering Jerusalem and arriving at the temple were filled with joy and praised the beauty and strength of the Holy City, the center of their religious and civic life and the capital city of their King. They prayed and exhorted all to pray for the peace and prosperity of the city they loved so ardently.

Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israël ad confiténdum nómini Dómini.

Quia illic sedérunt sedes in iudício, * sedes super domum David.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligentibus te.

Fiat pax in virtúte tua: * et abundántia in túrribus tuis.

Propter fratres meos et próximos meos, * loquébar pacem de te:

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

Glória Patri.

Ant. Dignáre me | laudáre te, Virgo sacráta: | da mihi vir-

For thitherwent up the tribes, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

For their seats have sat in judgment: seats upon the house of David.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

Peace be within thy strength: and abundance within thy towers.

For my brethren and my neighbours' sake: I spoke peace of thee.

For the sake of the house of the Lord our God: I sought good things for thee.

Glory be.

Ant. Vouchsafe that I may praise thee, O sacred Vir-

This psalm is well adapted for the use of the Christians who even today journey to Jerusalem or to Rome, the city of St. Peter and St. Paul, or to Lourdes or any other famous shrines. This psalm which so many saints have prayed at the hour of death is even more appropriate for us on our pilgrimage to the heavenly Jerusalem, and we may well say it daily. It is likewise fitting to pray this psalm in preparing to assist at Holy Mass. And whenever by prayer or meditation we wish to honor Mary, the mystical City of God, we may pray this psalm.

We should desire to reach our true home — heaven with its beatific vision — for three reasons. First, for the sake of true joy. "You shall see and your heart will rejoice because of a sweet and delightful light" (Isaias lxvi: 14). Secondly, on account of the multiplicity or plurality of that joy. "Then you shall see and abound and your heart shall wonder and be enlarged when the multitude of the sea shall be converted to you," (Isaias lx) because "we will see Him as He is and He will be all things to all men." For God will be to our intellect the fulness of light; to our will an abundance of peace; to our memory the continuation of eternity. Thirdly, because of the eternity of that joy. "His servants shall serve Him and they shall see His face and reign with Him for ever and ever" (St. Th. in I Cor. ix).

tútem contra hostes
tuos.

CAPITULUM
Eccli. xxiv, 14

AB INITIO, et ante
sæcula creáta
sum, et usque ad fu-
túrum sæculum non
désinam, et in habi-
tatione sancta coram
ipso ministrávi.

R. Deo grátias.

V. Post partum
Virgo * invioláta per-
mansísti. *R.* Post par-
tum Virgo * invioláta
permansísti. *V.* Dei
Génitrix, * intercède
pro nobis. *R.* Invio-
láta permansísti.
V. Glória Patri, et
Fílio, * et Spirítui
Sancto. *R.* Post par-
tum Virgo * invioláta
permansísti.

gin: give me strength
against thine ene-
mies.

LITTLE CHAPTER
Eccli. xxiv, 14

FROM the beginning,
and before the
world was I created,
and unto the world
to come I shall not
cease to be, and in
the holy dwelling-
place I ministered be-
fore Him.

R. Thanks be to God.

V. After childbirth
thou still didst re-
main a Virgin unde-
filed. *R.* After child-
birth thou still didst
remain a Virgin un-
defiled. *V.* O Mother
of God, intercede for
us. *R.* A Virgin un-
defiled. *V.* Glory be
to the Father, and to
the Son, and to the
Holy Ghost. *R.* After
childbirth thou still
didst remain a Virgin
undefiled.

ANTIPHON AND CHAPTER

TRUE devotion to our Blessed Lady supposes holy reverence for her exalted dignity and a firm determination to resist her enemies, — a twofold grace to ask for through Mary's intercession.

In the eternal plans of God Mary, the Mother of our Saviour and our own heavenly Mother, because of her predilection and high office, enjoys such an all-surpassing excellence that these words, though literally referring to the only-begotten Son of the Heavenly Father, can rightly be applied to her who is the first-born of all the predestined for heaven.

The short aspiration of the Versicles and Responses express again our love for Mary and our confidence in her power and mercy.

V. Benedícta tu in muliéribus.

R. Et benedíctus fructus ventris tui.

V. Dómine, exáudi oratiómem meam.

R. Et clamor meus ad te véniat.

Orémus

GRATIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiómem cognóvimus, per passiómem ejus et crucem, ad resurrectiόνis glóriam perducámur. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

R. Amen.

V. Blessed art thou amongst women.

R. And blessed is the fruit of thy womb.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

POUR forth, we beseech thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His resurrection. Through the same Jesus Christ our Lord Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

We believe in the great mystery of the Incarnation of the Son of God, made known first of all to Mary, our Blessed Lady, by St. Gabriel. Even as Mary for her sanctification and glorification was entirely dependent on the graces merited by our Lord through His bitter passion on the Cross, so we, too, continually need similar graces to live a holy life in preparation for a worthy participation in the glorious resurrection of our Lord on the day of the general judgment. At the beginning of every new day let us be mindful of this our last end and humbly ask God to grant us this favor.

Commenting on the words of St. Paul (Col. iii: 2), "Mind the things that are above, not the things that are upon the earth" St. Bernard says, "Whosoever after doing penance returns not to carnal consolations, but advances with confidence in the Divine Mercy and proceeds with a certain devotion and joy in the Holy Ghost and who although he is grieved at the memory of past sins is yet more delighted and enkindled with a longing desire for eternal things,—such a person has evidently risen with Christ, because a holy delight fills that soul which was before filled with worldly pleasures. Nor can the valuable mingle with the vain, nor the eternal with the transitory, nor the spiritual with the carnal, nor the highest with the lowest, so that one at the same time seeks the things which are above and the things which are upon the earth" (St. Th. The Humanity of Christ, 57).

V. Dómine, exáudi
oraciónem meam.

R. Et clamor meus
ad te véniat.

V. Benedicámus
Dómino.

R. Deo grátias.

V. Ave, María, grá-
tia plena, Dóminus te-
cum.

R. Benedícta tu in
mulieribus, et bene-
dictus fructus ventris
tui, Jesus.

Ad Tertiam

V. Ave, María, grá-
tia plena, Dóminus te-
cum.

R. Benedícta tu in
mulieribus, et bene-
dictus fructus ventris
tui, Jesus.

V. Deus, in adjutó-
rium meum inténde.

R. Dómine, ad ad-
juvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero
usque ad Pascha loco

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. Let us bless the
Lord.

R. Thanks be to
God.

V. Hail, Mary, full
of grace, the Lord is
with thee.

R. Blessed art thou
amongst women, and
blessed is the fruit of
thy womb, Jesus.

At Tierce

V. Hail, Mary, full
of grace, the Lord is
with thee.

R. Blessed art thou
amongst women, and
blessed is the fruit of
thy womb, Jesus.

V. Incline unto my
aid, O God.

R. O Lord, make
haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima
until Easter instead of

Tierce

TIERCE, the third hour of the day, corresponding to our nine o'clock in the morning, commemorates a special manifestation of divine charity; namely, the descent of the Holy Ghost upon the Apostles. In monasteries this prayer precedes the Community Mass and may serve as a preparation for Holy Communion and as a petition to the Holy Ghost to be made strong in divine charity.

HYMN

In the first part of the Hymn we think "of the charity of God that has appeared to us in this, that God sent His only begotten Son into the world, that we might live through Him" (I John iv: 9). St. Thomas (I John iv) says: Observe that the Apostle states four reasons, whereby the gift of the Incarnation is rendered pleasing and acceptable. First, because of the Person giving the gift, since He who gives gives from the greatest love and affection. Hence, sometimes care is taken not so much concerning that which is given as concerning the love of the person giving a gift. Surely, this gift of God to us was given from the greatest love or charity of the Father, "In this the charity of God appeared to us."

The second reason is on the part of the gift given or sent. When that which is given is great

Allelúia dicitur *Laus*
tibi, *Dómine*, *Rex ætér-*
næ glóriæ.

HYMNUS

MEMENTO, *salútis*
auctor,

Quod nostri quondam
córporis,
Ex illibáta Vírgine

Nascéndo, f o r m a m
súmpseris.

María, mater grátiaë,

Mater misericórdiaë,

Tu nos ab hoste pró-
tege,
Et hora mortis sú-
cipe.

Glória tibi, Dómine,

Qui natus es de Ví-
rgine,
Cum Patre et Sancto
Spíritu,
In sempitérna sácula.
Amen.

Alleluia is said *Praise*
be to Thee, O Lord,
King of everlasting
glory.

HYMN

AUTHOR of *grace,*
sweet Saviour
mine,

Remember that Thy
flesh divine,
From the unsullied
Virgin came
Made like unto our
mortal frame.

O Mary, Mother of
all grace,
Mother of mercy to
our race,
Protect us now from
Satan's power.
And own us at life's
closing hour.

All glory be to Thee,
O Lord,
A Virgin's Son, by
all ador'd:
And equal praise for
ever greet
The Father and the
Paraclete. Amen.

of grace that it suffices for the salvation of all mankind, this indeed is the greatest privilege and it was given to Mary. For in every danger we can obtain salvation from this glorious Virgin and likewise in every work of virtue we can have Mary as our helper and therefore she truly says of herself, "I am the Mother of fair love and of holy fear and of knowledge and of holy hope. In me is all hope of life and virtue" (Ecclus. xxiv: 24).

Mary's many blessings to us are principally six: 1. She has divided the sea for us, that is the world; so that we may safely pass through it. 2. She has brought us the water of grace from the rock — Christ, so that we may drink freely of this life-saving water of grace. 3. Mary is our beloved favor-bearing Queen, for she gives us the honey of devotion, so that we may be refreshed. 4. She is our beloved Mediatrix through whose divine clemency we obtain grace and mercy. 5. Mary is our beloved Queen; through her we conquer the devil. 6. And finally through Mary's power we are set free from the hands of all our enemies.

PSALM 125

HAVING been held in the Babylonian captivity for fifty-one years, the Jews were unexpectedly permitted to return to Palestine under King Cyrus of Persia in 536 B.C. The psalmist expresses their exceedingly great joy, for the sud-

PSALMUS 125

IN CONVERTENDO Dó-
minus captivitá-
tem Sion: * facti su-
mus sicut consoláti.

Tunc replétum est
gáudio os nostrum: *
et lingua nostra ex-
sultatióne.

Tunc dicent inter
gentes: * Magnificá-
vit Dóminus fácere
cum eis.

Magnificávit Dómi-
nus fácere nobiscum:
* facti sumus lætán-
tes.

Convérte, Dómine,
captivitátem nostram,
* sicut torrens in aus-
tro.

Qui séminant in lá-
crymis, * in exsultati-
óne metent.

Eúntes ibant et fle-
bant, * mitténtes sé-
mina sua.

Veniéntes a u t e m
vénient cum exsulta-

PSALM 125

WHEN the Lord
brought back the
captivity of Sion: we
became like men com-
forted.

Then was our mouth
filled with gladness:
and our tongue with
joy.

Then shall they say
among the Gentiles:
the Lord hath done
great things for them.

Yea, the Lord hath
done great things for
us: and we are made
joyful.

Turn again our
captivity, O Lord: as
a stream in the south.

They that sow in
tears: shall reap in
joy.

Going, they went
and wept: casting
their seeds.

But coming they
shall come with joy-

den liberation seemed unbelievable. Even the Gentiles had to acknowledge that the Lord had done great things for the Jews.

When after many thousand years the promised Messiah had come, and St. Elizabeth saluted our Blessed Lady as the mother of the Redeemer, Mary could find no better word to express her joy than the humble prayer, "My soul doth magnify the Lord." When the risen Lord appeared to the Apostles and invited the astonished Thomas to put his hand into His side, Thomas gave expression to his joy with the words of adoration, "My Lord and my God!"

Should not we, when freed from sin through the Sacrament of Penance, rejoice in the Lord and praise His mercy? Every new ascent and progress in the way of perfection is a grace; it is a new conversion and a new deliverance from the former state of captivity.

The psalmist, then, praying for further protection against evil and for the happy return of the rest of the captives, asks the Lord to grant that they may quickly return and enjoy abundant prosperity, like the river which in the south of Juda during the dry season is waterless but by the autumn rains is filled with water and runs swiftly. We, in our religious life, left to ourselves, become so attached to temporal things that we are like a torrent dried up in summer, but, when enlightened and strengthened by the powerful grace of the Holy Ghost, we despise all earthly things, seeking instead those that are

tióne, * portántes manípulos suos.

Glória Patri.

PSALMUS 126

NISI Dóminus ædificáverit domum, * in vanum laboraverunt, qui ædificant eam.

Nisi Dóminus custodierit civitátem, * frustra vígilat, qui custódit eam.

Vanum est vobis ante lucem súrgere: * súrgite postquam sederitis, qui manducátis panem dolóris.

Cum déderit dilectis suis somnum: * ecce hæreditas Dómini filii: merces, fructus ventris.

Sicut sagittæ in manu poténtis: * ita filii excussórum.

fulness: carrying their sheaves.

Glory be.

PSALM 126

UNLESS the Lord build the house: they labour in vain who build it.

Unless the Lord keep the city: he watcheth in vain who keepeth it.

Vain is it for you to rise before light: rise after ye have taken your rest, O ye that eat the bread of sorrow!

When he shall give sleep to his beloved: behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty: so the children of them that have been shaken.

eternal and heavenly, and so like the river after the autumn rains we run swiftly and advance in virtue.

After their return, the Israelites were compelled to labor hard to rebuild the city and to restore the barren country. The psalmist encourages them by pointing to the sower who sows in sorrow but reaps in joy. Our life on earth is a time of probation, but our Lord encourages us with the words, "He that shall lose his life for me shall find it" (Matt. x: 39). And St. Paul says, "He who soweth sparingly shall also reap sparingly, and he who soweth in blessings shall also reap blessings" (II Cor. ix: 6). "In doing good let us not fail. For in due time we shall reap, not failing" (Gal. vi: 8).

PSALM 126

WHEN the Israelites after their return from the Babylonian captivity were working to rebuild the Holy City and the temple they were much molested by their enemies. But they were so anxious to finish their work that "of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work and with the other he held the sword" (II Esd. iv: 17). Wherefore, the psalmist warns them not to be over-solicitous about their work but to trust in God, because without God's blessings all human efforts are in vain. Vain is it to labor, vain is it to build a house or guard a

Beátus vir, qui implévit desidérium suum ex ipsis: * non confundétur, cum loquétur inimícis suis in porta.

Glória Patri.

PSALMUS 127

BEATI omnes, qui timeant Dóminum: * qui ámbulant in viis ejus.

Labóres mánuum tuárum quia manducábis: * beátus es, et bene tibi erit.

Uxor tua sicut vitis abúndans, * in lateríbus domus tuæ.

Fílii tui sicut novéllæ olivárum, * in circúitu mensæ tuæ.

Ecce sic benedicétur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsa-

Blessed is the man that hath filled the desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

Glory be.

PSALM 127

BLESSED are all they that fear the Lord: and that walk in His ways.

For thou shalt eat the labours of thy hands: blessed art thou, and well shall it be with thee!

Thy wife as a fruitful vine: on the sides of thy house.

Thy children as olive plants: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord bless thee out of Sion: and mayest thou see the good

city, vain it is to rise early in the morning without having taken sufficient rest, unless the activity be performed with due moderation and a lively sense of trust in the fatherly providence of God. You that earn your bread through hard labor, put your trust in God and He will give you rest and sleep, He will give you peace and consolation.

Among the Israelites, a family blessed with many children was a sign of God's favor and a sure defense against enemies, compared by the psalmist to many arrows in the hand of the mighty one. If we in religious life want to preserve what we have gained with hard labor, if we want to make any progress, we must always be mindful of the warning of our Lord, "Without Me you can do nothing" (John xv: 5). St. Paul says, "Neither he that planteth is anything nor he that watereth, but God that giveth the increase" (I Cor. iii: 7). The whole life of our Blessed Lady was not so much the service of Martha but the prayer and confidence exemplified in Martha's sister Mary, of whom our Lord said, "She has chosen the better part which shall not be taken away from her."

PSALM 127

THE man who fears to offend God and keeps His commandments shall enjoy the fruit of his labor and the blessings of a happy family, of a virtuous wife and of many well-trained children. The psalmist prays that the Lord from

lem ómnibus diébus
vitæ tuæ.

Et vídeas fílios fi-
liórum tuórum, * pa-
cem super Israël.

V. Glória Patri.

Ant. In prole Ma-
ter, | in partu Virgo, |
gaude et lætare, Vir-
go Mater Dómini.

CAPITULUM
Eccli. xxiv, 16

ET RADICAVI in pó-
pulo honorificáto,
et in parte Dei mei
hæréditas illíus et in
plenitúdine sanctó-
rum deténtio mea.

R. Deo grátias.

V. Ora pro nobis, *
sancta Dei Génitrix.
R. Ora pro nobis, *
sancta Dei Génitrix.
V. Ut digni efficiá-
mur * promissionibus

things of Jerusalem
all the days of thy
life.

And mayest thou
see thy children's
children: peace upon
Israel.

Glory be.

Ant. In offspring a
Mother, in childbirth
a Virgin, rejoice and
be glad, O Virgin
Mother of our Lord.

LITTLE CHAPTER
Eccli. xxiv, 16

AND I took root in
an honourable
people, and in the
portion of my God
his inheritance, and
my abode is in the
full assembly of the
Saints.

R. Thanks be to
God.

V. Pray for us, O
holy Mother of God.
R. Pray for us, O
holy Mother of God.
V. That we may be
made worthy of the

His temple in Sion may bless him, that he may see the holy City abound always in all good things, that he may be favored with a long life to see his children's children and that his whole nation may enjoy a constant peace.

No saint was ever more God-fearing than Mary. Deepest reverence towards God characterized every detail of her life. She thus became the most fruitful vine in the vineyard of the Lord. To meet the daily difficulties courageously, to enjoy prosperity and happiness and to prevent future calamities we must live in the fear of the Lord and walk in His ways.

In the antiphon *In prole*, we congratulate Mary for her unique excellence of divine motherhood and miraculous virginity.

As the Incarnate Wisdom became rooted in mankind and thereby honored in a special way the Jewish people, whom He chose as His inheritance and the assembly of the Saints, so Mary came from the chosen people and is honored as the mother of the Church and the most blessed in the assembly of the Saints.

In conformity with her exalted dignity as the Mother of God, Mary has both the power and the will to help us, her adopted children. Hence, we ask for her intercession and pray God to grant peace and security to all who trust in her patronage.

St. Alphonsus Liguori says (Consideration 32) with St. Bonaventure that our Blessed Lady en-

Christi. *R.* Sancta Dei Génitrix. *V.* Glória Patri, et Fílio, * et Spirítui Sancto. *R.* Ora pro nobis, * sancta Dei Génitrix.

V. Elégit eam Deus et præelégit eam.

R. Et habitáre eam facit in tabernáculo suo.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te yéniat.

Orémus

PROTEGE, Dómine, fámulos tuos subsídiis pacis: et, beátæ Mariæ semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti

promises of Christ. *R.* O holy Mother of God. *V.* Glory be to the Father, and to Son, and to the Holy Ghost. *R.* Pray for us, O holy Mother of God.

V. God hath chosen her and fore-chosen her.

R. And he maketh her to dwell in His tabernacle.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

DEFEND Thy servants, O Lord, by granting them the gift of peace, and as they have confidence in the patronage of the Blessed Mary, ever Virgin, so do Thou make them safe from all their enemies. Through our Lord Jesus Christ

joys the singular privilege given to her by her Son that she can obtain for her servants all graces. Like a Queen, Mary sends angels to enlighten, to purify and to perfect her servants. To inspire confidence in our great Advocate, the Church makes us invoke her under the title of the Powerful Virgin, "Powerful Virgin, pray for us." St. Antonine says, "The prayer of the divine Mother partakes of the nature of a command and, therefore, it is impossible for her not to be heard." St. George says that Jesus Christ, as if to discharge the obligation which He owes to His Mother for having given Him His human nature, hears all her prayers. St. Bridget one day heard Jesus Christ addressing His Mother, as St. Alphonsus says, with the following words, "Ask of me what you wish, for your petition cannot be fruitless. Because you refused me nothing on earth, I will refuse you nothing in heaven." St. Alphonsus also says, "Mary's prayers are omnipotent because it is but just that the mother should partake of the power of the Son. The Son is omnipotent by nature, the Mother is omnipotent by grace; that is, she obtains by her prayers whatsoever she asks. There is no sinner, however abandoned, whom Mary cannot save by her intercession." "You have," says St. George, "insuperable strength, lest the multitude of our sins should overcome your clemency. Nothing resists your power, for the Creator regards your glory as His own."

Deus, per ómnia sæ-
cula sæculórum.

R. Amen.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véniat.

V. Benedicámus
Dómino.

R. Deo grátias.

V. Ave, María, grá-
tia plena, Dóminus te-
cum.

R. Benedícta tu in
mulieribus, et bene-
díctus fructus ventris
tui, Jesus.

Ad Nonam

V. Ave, María, grá-
tia plena, Dóminus te-
cum.

R. Benedícta tu in
mulieribus, et bene-
díctus fructus ventris
tui, Jesus.

Thy Son, Who liveth
and reigneth with
Thee, in the unity of
the Holy Ghost, one
God, world without
end.

R. Amen.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. Let us bless the
Lord.

R. Thanks be to
God.

V. Hail, Mary, full
of grace, the Lord is
with thee.

R. Blessed art thou
amongst women, and
blessed is the fruit of
thy womb, Jesus.

At None

V. Hail, Mary, full
of grace, the Lord is
with thee.

R. Blessed art thou
amongst women, and
blessed is the fruit of
thy womb, Jesus.

None

NONE, the ninth hour of the day, corresponding to our three o'clock in the afternoon, indicates that the day is declining and that the laborers are anticipating a recompense for their labors. It points to our Lord's last words and death on the Cross. "From the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice...and yielded up the ghost" (Matt. xxvii: 50). It reminds us that our own life will soon come to an end.

HYMN

In the third part of the Hymn we glorify Christ especially for the great blessings of His birth. Concerning these blessings, St. Thomas says (The Humanity of Christ):

1. This Divine Child is born to us as an example of holy purity. According to St. Matthew (i: 21), "He shall save His people from their sins." And St. Bernard observes, "In Christ Himself who maketh the purification of our sins, behold He cometh to cleanse the dregs of humanity." St. Augustine declares, "O Blessed Infancy, by which the life of our race is repaired. O most gracious and delightful cry of an Infant, by which we may escape eternal weeping and gnashing of teeth."

2. A Child is born to us as an example of humility. So St. Bernard says, "Let us strive to become as this Child. Let us learn from Him, for He is meek and humble of heart, for this

V. Deus, in adjutó-
rium meum inténde.

R. Dómine, ad ad-
juvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero
usque ad Pascha loco
Allelúia dicitur *Laus*
tibi, Dómine, Rex ætér-
næ glóriæ.

HYMNUS

MEMENTO, salútis
auctor,

Quod nostri quondam
córporis,
Ex illibáta Vírgine

Nascéndo, f o r m a m
súmpseris.

María, mater grátiaë,

Mater misericórdiaë,

Tu nos ab hoste pró-
tege,

Et hora mortis sú-
cipe.

V. Incline unto my
aid, O God.

R. O Lord, m a k e
haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima
until Easter instead of
Alleluia is said *Praise*
be to Thee, O Lord,
King of everlasting
glory.

HYMN

AUTHOR of grace,
sweet Saviour
mine,

Remember that Thy
flesh divine,
From the unsullied
Virgin came
Made like unto our
mortal frame.

O Mary, Mother of
all grace,

Mother of mercy to
our race,

Protect us now from
Satan's power.

And own us at life's
closing hour.

Child, namely the great God, became man not without cause."

3. A Child is born to us to bring us an increase of charity. "I am come to cast fire upon the earth, and what will I but that it be kindled?" (Luke xii: 49). St. Bernard says, "Great Lord, Thou hast become a Child, exceedingly to be loved and praised." A Child is born, it is said, who is in every way lovable to us, for He is our Father, Brother, Lord, Servant, Reward and Example. In as much as He humbleth Himself in becoming man, by so much the more does He show Himself greater in manifesting His goodness.

4. A Child is born to us as a consolation for our hope and security. Wherefore, St. Paul says (Hebr. iv: 16), "Let us go therefore with confidence to the throne of grace," that is, to Christ, in whom grace reigns supreme, "that we may obtain mercy," that is, the remission of our past sin, "and find grace in seasonable aid." St. Augustine says, "O sweetest day, the day of Christ's birth in which compunction came even to unbelievers, mercy to the wicked, pardon to the sorrowful, release to the captive, remedy to the wounded. O blessed day, in which was born 'the Lamb of God who takes away the sins of the world'; in whose birth, whosoever has a good conscience rejoices sweetly; whosoever is good, prays fervently, supplicates most devoutly. Sweet day and truly sweet for those doing penance and seeking pardon."

Glória tibi, Dómine,
 Qui natus es de Vírgine,
 Cum Patre et Sancto
 Spíritu,
 In sempitérna sœcula.
 Amen.

PSALMUS 128

SAEPE expugnávé-
 runt me a juven-
 tute mea, * dicat nunc
 Israël.

S æ p e expugnávé-
 runt me a juventute
 mea: * étenim non po-
 tuérunt mihi.

Supra dorsum me-
 um fabricavérunt pec-
 catóres: * prolonga-
 vérunt iniquitatem
 suam.

Dóminus j u s t u s
 concídit cervíces pec-
 catórum: * confun-
 dántur, et convertán-
 tur retrórsum omnes,
 qui odérunt Sion.

Fiant sicut fœnum

All glory be to Thee,
 O Lord,
 A Virgin's Son, by
 all ador'd:
 And equal praise for
 ever greet
 The Father and the
 Paraclete. Amen.

PSALM 128

OFTEN have they
 fought against
 me from my youth:
 let Israel now say.

Often have they
 fought against me
 from my youth: but
 they could not prevail
 over me.

The wicked have
 wrought upon my
 back: they have
 lengthened their ini-
 quity.

The Lord, who is
 just, will cut the necks
 of sinners: let them
 all be confounded and
 turned back that hate
 Sion.

Let them be as

PSALM 128

ISRAEL recalls the many trials and sufferings which her people have endured during and since their dwelling in Egypt. As the blacksmith with repeated blows strikes the iron upon the anvil or as the plowman plows deep and long furrows through the soil, so have her enemies persecuted Israel. But they could not prevail against her. The just Lord has delivered Israel and confounded the enemies, who before God are as weak and worthless as the grass upon the oriental roofs, which grows and withers away and yields no harvest. There are, consequently, neither mowers nor reapers, nor do the people passing by have occasion to wish God's blessing upon them.

In our spiritual life we must confess the truth of what Holy Scripture tells us: "The life of man upon earth is a warfare" (Job vii: 1). And St. Paul preaches "that through many tribulations we must enter into the Kingdom of God" (Acts xiv: 21). "We know that to them that love God all things work together unto good to such as, according to His purpose, are called to be saints" (Rom. viii: 28). Though our enemies or those of the Church be ever so numerous and bitter, they can cause no lasting harm, for "If God be for us, who is against us?" (Rom. viii: 31).

Convinced of these truths, we are resolved to be faithful to the example and teaching of our

tectorum: * quod pri-
usquam evellatur ex-
aruit.

De quo non implé-
vit manum suam qui
metit: * et sinum su-
um qui manipulos cól-
ligit.

Et non dixerunt
qui præteribant: Be-
nedictio Dómini su-
per vos: * benedíxi-
mus vobis in nómine
Dómini.

Glória Patri.

PSALMUS 129

DE PROFUNDIS cla-
mávi ad te, Dó-
mine: * Dómine, ex-
áudi vocem meam:

Fiant aures tuæ in-
tendéntes, * in vocem
deprecatiónis meæ.

Si iniquitátes ob-
serváveris, Dómine:
* Dómine, quis susti-
nébit?

Quia apud te propi-
tiatio est: * et prop-

grass on the house-
tops: that withereth
ere it be plucked up.

W h e r e w i t h t h e
mower filleth not his
hand: nor he that
gathereth sheaves his
bosom.

A n d t h e y t h a t
passed by have not
said: the blessing of
the L o r d be upon
you: we have blessed
you in the name of
the Lord.

Glory be.

PSALM 129

OUT of the depths
have I cried unto
Thee, O Lord: Lord,
hear my voice.

O let Thine ears be
attentive; to the voice
of my supplication.

If Thou wilt mark
iniquities, O L o r d:
Lord, who shall stand
it?

F o r w i t h T h e e
there is merciful for-

Lord and to pray for our enemies, returning good for evil, so that we will reap an abundant harvest on the day of recompense. Although Mary was the most amiable and benevolent among all the saints, yet she was always the object of the bitterest hatred of the powers of darkness. But she crushed the head of the serpent and is crowned in heaven as the glorious Queen of victory.

PSALM 129

IN THIS psalm, the eleventh of the Gradual psalms, the sixth of the Penitential Psalms, the psalmist in the name of the people calls on God with the deepest affliction of his heart for deliverance from the Babylonian captivity. Conscious of his iniquities, he knows that if God insists on His divine justice, no creature can offer sufficient satisfaction. But he knows also that God has promised pardon to the penitent sinner, if he trusts in His infinite mercy and with humble and fervent prayer asks for forgiveness. So, with a truly contrite heart full of hope in God's unlimited power and mercy and relying on His gracious promises, the psalmist perseveres in prayer and in patient watchfulness like the Eastern watchman, who throughout the night eagerly waits for the morning dawn that will bring him relief and rest. For with the Lord there is mercy and plentiful redemption, and He shall redeem His people from all their iniquities.

ter legem tuam sustinui te, Dómine.

Sustinuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redemptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

V. Glória Patri.

PSALMUS 130

DOMINE, non est exaltátum cor meum: * neque eláti sunt óculi mei.

Neque ambulávi in magnis: * neque in mirábilibus super me.

giveness: and by reason of Thy law have I waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Ísrael hope in the Lord.

Because with the Lord there is mercy: and with Him there is plentiful redemption.

And He shall redeem Israel: from all his iniquities.

Glory be.

PSALM 130

LORD, my heart is not exalted; neither are mine eyes lofty.

Neither have I walked in great matters: nor in marvelous things above me.

If we are truly sorry for having offended God by our sins, our confidence in our Lord's mercy and Mary's intercession can never be too great. With God there is plentiful redemption, not only for us but for all. "Jesus Christ is the propitiation for our sins and not for ours only but also for the whole world" (I John ii: 2). When Mary as the Sorrowful Mother standing beneath the cross united her sacrifice with that of her divine Son for the salvation of all mankind, she was declared our mother. So we also, when joining our prayer with the holy sacrifice and prayer of our Lord and His mother on behalf of suffering souls on earth and in Purgatory, may confidently expect a most favorable response.

PSALM 130

HAVING been tested by many trials and sufferings, the pious Israelite in humble submission finally surrenders himself to God and admonishes his fellowmen to do likewise. This prayer expresses humility, resignation and confidence in God.

Our hearts are not exalted, if we do not deem ourselves to be above what we are; if we realize our littleness and entire dependence on God and, for this reason, restrain our affections from unreasonably tending to great things. Our eyes are not lifted up if we refrain from proud looks or if in our gestures, words and deeds we do not claim more consideration than is justly due, if we do

Si non humíliter
sentiébam: * sed ex-
altávi ánimam meam.

Sicut ablactátus est
super matre sua: *
ita retribútio in áni-
ma mea.

Speret Israël in Dó-
mino, * ex hoc nunc,
et usque in sæculum.

Glória Patri.

Ant. Beáta Mater |
et intácta Virgo, | glo-
riósa Regína mundi,
intercéde pro nobis
ad Dóminum.

CAPITULUM
Eccli. xxiv, 17-18

QUASI cedrus exaltá-
ta sum in Líbano,
et quasi cypréssus in
monte Sion. Quasi
palma exaltáta sum
in Cades, et quasi
plantátio rosæ in Jé-
richo.

R. Deo grátias.

If I was not hum-
ble-minded: but ex-
alted my soul:

As a child that is
weaned istowards his
mother, so reward in
my soul:

Let Israel hope in
the Lord: from hence-
forth now and ever-
more.

Glory be.

Ant. O blessed
Mother and immacu-
late Virgin, O glori-
ous Queen of the
world, intercede for
us with our Lord.

LITTLE CHAPTER
Eccli. xxiv, 17-18

I WAS exalted like a
cedar in Libanus,
and like a cypress-
tree on Mount Sion.
Like a palm tree in
Cades was I exalted,
and like a rose-plant
in Jericho.

R. Thanks be to
God.

not manifest a contemptuous demeanor and if we do not strive after things above our abilities.

We are resigned to God's holy will and providence, as a child that is weaned quietly reposes in its Mother's arms. We hope in God, if with firm confidence we expect from Him all we need, provided that we faithfully cooperate with His grace and make good use of the means He gives us. "He that glorieth may glory in the Lord" (I Cor. i: 31) as did Mary, His most humble and faithful handmaid.

To acknowledge our littleness and dependence on our Blessed Lady's help, we address Mary with her unique titles; praising her most wonderful exaltation, we ask for her intercession with the Lord.

Mary's greatness is most beautifully expressed by four images: her Immaculate Conception, by the incorruptibility of the cedar; the rectitude of her reason perfected through the intellectual virtues, by the erect form of the cypress; her glory as Queen of Saints and conqueror over all enemies of God, by the palm with its bare trunk crowned with gigantic leaves and sweet fruit; her grace and beauty, by the rose plant with its aromatic fragrance.

Considering Mary's dignity, mission and heavenly glory, we realize her sublime elevation and

V. Elégit eam Deus,* et præelégit eam.
 R. Elégit eam Deus,* et præelégit eam.
 V. Et habitáre eam facit * in tabernáculo suo.
 R. Et præelégit eam. V. Glória Patri, et Fílio,* et Spirítui Sancto.
 R. Elégit eam Deus * et præelégit eam.

V. Sancta Dei Génitrix, Virgo semper, María.

R. Intercéde pro nobis ad Dóminum Deum nostrum.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

FAMULORUM tuórum, quæsumus, Dómine, delíctis ignósce:

V. God hath chosen her and hath fore-chosen her. R. God hath chosen her and hath fore-chosen her.
 V. And He maketh her to dwell in His tabernacle. R. And hath fore-chosen her.
 V. Glory be to the Father, and to the Son, and to the Holy Ghost. R. God hath chosen her and hath fore-chosen her.

V. O holy Mother of God, ever Virgin, Mary.

R. Intercede for us unto our Lord God.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

FORGIVE, we beseech Thee, O Lord, the sins of Thy servants:

continue to ask humbly for her intercession. Then we pray God that we who cannot please Him by our own deeds may through her intercession obtain forgiveness of our sins and eternal salvation.

Our holy Church calls Mary the Virgin most merciful. St. Alphonsus (Consideration 32) says, "The eyes of the Lord are upon the just and this Mother of mercy keeps her eyes upon the just and upon sinners that she may preserve them from falling into sin or that, should they fall, she may raise them up." St. Bonaventure used to say that in looking at Mary he seemed to behold mercy itself. Likewise, St. Bernard exhorts us to recommend ourselves with great confidence in all our necessities to this powerful Advocate, who is all mercy and benignity to those who invoke her intercession. The Blessed Virgin said one day to St. Bridget (as St. Alphonsus mentions), "I am called by all the Mother of mercy and truly His mercy has made me merciful. Therefore, miserable will he be who, while it is in his power, has not recourse to me who am merciful." "Perhaps," says St. Bonaventure, "we are afraid that in asking Mary's intercession she will refuse it to us." "No," continues the Saint, "Mary does not refuse and never has refused pity and aid to any sinner who has invoked her intercession." She has not done so and she cannot do so because God has made her the Queen and Mother of mercy and as such she

ut, qui tibi placere de
 áctibus nostris non
 valémus, Genitrícis
 Fílii tui Dómini nos-
 tri intercessióne sal-
 vémur. Per eúndem
 Dóminum nostrum
 Jesum Christum Fíli-
 um tuum, qui tecum
 vivit et regnat in uni-
 tate Spíritus Sancti,
 Deus, per ómnia sæ-
 cula sæculórum.

R. Amen.

V. Dómine, exáudi
 oratióem meam.

R. Et clamor meus
 ad te véniat.

V. Benedicámus
 Dómino.

R. Deo grátias.

V. Ave, María, grá-
 tia plena, Dóminus te-
 cum.

R. Benedícta tu in
 muliéribus, et bene-
 díctus fructus ventris
 tui, Jesus.

that we, who cannot
 be pleasing unto Thee
 by any actions of our
 own may be saved by
 the intercession of the
 Mother of Thy Son,
 our Lord. Through
 the same Jesus Christ
 our Lord Thy Son,
 Who liveth and reign-
 eth with Thee in
 Unity of the Holy
 Ghost, one God, world
 without end.

R. Amen.

V. O Lord, hear my
 prayer.

R. And let my cry
 come unto Thee.

V. Let us bless the
 Lord.

R. Thanks be to
 God.

V. Hail, Mary, full
 of grace, the Lord is
 with thee.

R. Blessed art thou
 amongst women, and
 blessed is the fruit of
 thy womb, Jesus.

is bound to care for the miserable. St. Basil calls her a public hospital. Public hospitals are erected for the poor and they who are in the greatest poverty have the first claims to admission. Hence, according to St. Basil, Mary ought to receive with the utmost tenderness and care the greatest sinners who have recourse to her. Again Mary said to St. Bridget — as St. Alphonsus mentions — that when a sinner has recourse to her, however enormous his guilt may be, she regards not the sins with which he is charged, but the intention with which he comes. If he comes with a sincere desire to amend, she receives him and heals all his wounds. Wherefore, St. Bonaventure says, "Poor sinners, do not despair; raise your eyes to Mary and trust in the mercy of this good Mother." "Let us then," says St. Bernard, "ask the grace which we have lost and let us ask it through Mary."

Ad Vesperas

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex æternæ glóriæ.*

PSALMUS 109

DIXIT Dóminus Dómino meo: * Sede a dextris meis:

Donec ponam inimícos tuos, * scabélum pedum tuórum.

Virgam virtútis tuæ emíttet Dóminus ex Sion: * domináre

At Vespers

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

PSALM 109

THE Lord said unto my Lord: sit Thou at my right hand,

Until I make Thy enemies Thy footstool.

The Lord will send forth the sceptre of Thy power out of Si-

Vespers

VESPERS, which means evening, signifies the Church's evening prayer. It indicates the hour of the Last Supper, when our Lord instituted the Blessed Sacrament and the Holy Mass. It is also the hour of the apparition of the risen Lord to His two disciples at Emmaus. It is the final thanksgiving for the day's blessings. With Mary we pray her Magnificat—the most excellent prayer of praise and thanks for the great grace of redemption.

PSALM 109

JESUS CHRIST referred to this Psalm (Matt. xxii: 44) when He asked the Jews, who believed that the promised Messiah would be a Son of David, "How then could David call Him Lord?" Now David called Him Lord because He is also the Son of God. Therefore, this psalm expresses faith in the Incarnation and divinity of Jesus Christ for which we have in the above words the authority of our Lord Himself. It speaks to us of His glory as the King of kings and the eternal High-Priest. "The Lord said to my Lord: Sit down at my right hand." God the Father addresses His Son, who is equal to Himself as God and yet subject to Him as man. He invites Christ to take the highest place in heaven, to sit at His right hand and to reign over all His enemies. The Kingdom of Jesus Christ on

in médio inimicórum
tuórum.

Tecum princípium
in die virtútis tuæ in
splendóribus sanctó-
rum: * ex útero ante
lucíferum génui te.

Jurávit Dóminus,
et non pœnitébit eum:
* Tu es sacérdos in
ætérum secúndum
órdinem Melchíse-
dech.

Dóminus a dextris
tuis, * confrégit in
die iræ suæ reges.

Judicábit in natió-
nibus, implébit ruí-
nas: * conquassábit
cápita in terra mul-
tórum.

De torrénite in via
bibet: * proptérea ex-
altábit caput.

Glória Patri.

on: rule Thou in the
midst of Thine ene-
mies.

With Thee is the
principality in the
day of Thy strength;
in the brightness of
the saints: from the
womb before the day-
star I begot Thee.

The Lord hath
sworn and He will not
repent: Thou art a
priest for ever, ac-
cording to the order
of Melchisedech.

The Lord at Thy
right hand: hath
broken kings in the
day of His wrath.

He shall judge
among nations, He
shall fill ruins: He
shall crush the heads
in the land of many.

He shall drink of
the torrent in the
way: therefore shall
He lift up his head.

Glory be.

earth, His Holy Church, will always have enemies, but God will cause her to be spread over the whole earth and preserve her till the end of time. The day of judgment will come when the victory and triumph of Jesus Christ will be recognized by all mankind. Then His power and principality, appearing in the brightness of all the Saints, will be made manifest, and all will acknowledge Him as the eternal Son of God.

The Lord has sworn and does not repent. God has given an immutable decree that Jesus Christ is a priest forever, as St. Paul says (Heb. vii: 24), "But this, for that He continueth forever, has an everlasting priesthood, always living to make intercession for us." Jesus Christ, as the eternal High-Priest, was prefigured by Melchisedech, who was King and priest, not according to the Levitical line, but yet, as St. Paul says, "King of Salem and priest of the most high God" (Heb. vii: 1). Melchisedech offered sacrifice not for a special people only, nor in a special temple; he offered bread and wine, not animals.

The day will come when Christ, who sitteth at the right hand of the Father, will crush the rulers of this earth who persecute His Church. He will judge the nations and overthrow the power of the mighty who were against Him. He will humiliate the haughty and complete the destruction of His enemies in the sight of all the people. In the great work of our redemption, the God-Man humbled Himself to the dust.

PSALMUS 112

LAUDATE, púeri, Dóminum: * laudáte nomen Dómini.

Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

Excélsus super omnes gentes Dóminus, * et super cælos glória ejus.

Quis sicut Dóminus Deus noster, qui in altis hábitat, * et humília réspicit in cælo et in terra?

Súscitans a terra ínopem, * et de stércore érigens páuperem:

Ut cóllocet eum cum princípibus, *

PSALM 112

OPRAISE the Lord, ye children: praise ye the Name of the Lord.

Blessed be the Name of the Lord: from henceforth now and evermore.

From the rising of the sun to the going down thereof: the Name of the Lord is worthy of praise.

The Lord is high above all nations: and His glory is above the heavens.

Who is as the Lord our God who dwelleth on high: and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth: and lifting up the poor out of the dung-hill.

That He may place him with princes:

He drank of the torrent in the way — the way of human life, full of misery and death. “Wherefore God has exalted Him” (Phil. ii: 9), for in His victorious resurrection and glorious ascension He partakes forever of God’s Majesty and glory.

Our Blessed Mother shares in the power and glory of the God-Man Jesus Christ, of whose Kingdom and priesthood there shall be no end.

PSALM 112

THIS psalm is a part of the Great Alleluia — Psalms 112-117 — which the Jews sang at their great festivals. It invites all the servants and children of God to praise the name of the Lord, signifying the Lord Himself and all His divine perfections. The three-fold invitation to praise the Lord reminds us of the three most holy Persons of the Blessed Trinity. God’s greatness should be adored and praised at all times and in all places. As the Lord is worthy of praise, so should the praise be worthy of the Lord, — a truth that is fully realized in the holy sacrifice of the Mass, according to the prophecy of Malachias: “For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation” (Mal. i: 11). The great-

cum princípibus populi sui.

Qui habitare facit
stérilem in domo, *
matrem filiorum læ-
tántem.

Glória Patri.

PSALMUS 121

LAETATUS sum in
his, quæ dicta
sunt mihi: * In do-
mum Dómini íbimus.

Stantes erant pedes
nostri, * in átriis tuis,
Jerúsalem.

Jerúsalem, quæ
ædificátur ut cívitas:
* c u j u s participatio
ejus in idípsum.

Illuc enim ascende-
runt tribus, tribus
Dómini: * testimóni-
um Israël ad confitén-
dum nómini Dómini.

Quia illic sedérunt
sedes in judício, * se-
des super domum Da-
vid.

with the princes of
His people.

Who maketh a bar-
ren woman to dwell
in a house: the joyful
mother of children.

Glory be.

PSALM 121

IREJOICED at the
things that were
said unto me: We
shall go into the
house of the Lord.

Our feet were
standing in thy
courts: O Jerusalem.

Jerusalem, which is
built as a city: which
is compact together.

For thither went up
the tribes, the tribes
of the Lord: the tes-
timony of Israel, to
praise the Name of
the Lord.

Because their seats
have sat in judg-
ment: seats upon the
house of David.

ness of God surpasses all nations and His glory transcends all the heavens. "Glory be to God in the Highest," sang the angels at Christmas night in Bethlehem. "Who is like the Lord, our God?" cried St. Michael when he conquered the proud Lucifer.

Notwithstanding His infinite sublimity, God stoops to bless the humble in heaven and on earth, as He has regarded the lowliness of Mary, His handmaid. He raises up the needy from the earth and lifts up the poor from their misery. Through God's mercy Joseph, who in his youth was sold to the Egyptians by his own brothers, became the great patriarch, and the abandoned child Moses became the great leader of the Israelites. Jesus Christ chose poor fishermen to become His Apostles, and great sinners He has chosen to become great saints. Jewish women who were without children and were consequently despised became, through God's mercy, joyful mothers of great and renowned families. When the Church as the Spouse of Christ seemed to be without children because Jerusalem turned against its Messiah, the gospel was preached to the Gentiles, and Christ's Holy Church became the spiritual Mother of all the nations on earth. Mary, the most humble Virgin, "who knew not man" (Luke i: 34) became the mother of all the children of God at the foot of the Cross. Wherefore, praise the Lord, ye children, praise ye the name of the Lord.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te.

Fiat pax in virtúte tua: * et abundántia in túrribus tuis.

Propter fratres meos et próximos meos, * loquébar pacem de te:

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

Glória Patri.

PSALMUS 126

NISI Dóminus ædificáverit domum, * in vanum laboravérunt, qui ædificant eam.

Nisi Dóminus custodíerit civitátem, * frustra vígilat, qui custódit eam.

O pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

Let peace be within thy strength: and abundance in thy towers.

For my brethren and my neighbours' sake: I spoke peace of thee.

Because of the house of the Lord, our God: I sought good things for thee.

Glory be.

PSALM 126

UNLESS the Lord build the house: they labour in vain who build it.

Unless the Lord keep the city: he watcheth in vain who keepeth it.

PSALM 121

THE pilgrims entering Jerusalem and arriving at the temple were filled with joy and praised the beauty and strength of the Holy City, the center of their religious and civic life and the capital city of their King. They prayed and exhorted all to pray for the peace and prosperity of the city they loved so ardently.

This psalm is well adapted for the use of the Christians who even today journey to Jerusalem or to Rome, the city of St. Peter and St. Paul, or to Lourdes or any other famous shrines. This psalm which so many saints have prayed at the hour of death is even more appropriate for us on our pilgrimage to the heavenly Jerusalem, and we may well say it daily. It is likewise fitting to pray this psalm in preparing to assist at Holy Mass. And whenever by prayer or meditation we wish to honor Mary, the mystical City of God, we may pray this psalm.

PSALM 126

WHEN the Israelites after their return from the Babylonian captivity were working to rebuild the Holy City and the temple they were much molested by their enemies. But they were so anxious to finish their work that "of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the

Vanum est vobis
ante lucem súrgere: *
súrgite postquam se-
dérítis, qui manducá-
tis panem dolóris.

Cum déderit diléc-
tis suis somnum: *
ecce hæréditas Dómi-
ni fílii: merces, fruc-
tus ventris.

Sicut sagíttæ in
manu poténtis: * ita
fílii excussórum.

Beátus vir qui im-
plévit desidérium su-
um ex ipsis: * non
confundétur, cum lo-
quétur inimícis suis
in porta.

Glória Patri.

PSALMUS 147

LAUDA, Jerúsalem,
Dóminum: * lauda
Deum tuum, Sion.

Quóniam confortá-
vit s e r a s portárum

Vain is it for you
to rise before light:
rise after ye have tak-
en your rest, O ye that
eat the bread of sor-
row!

When He shall give
sleep to His beloved:
behold the inheritance
of the Lord are chil-
dren: the reward, the
fruit of the womb.

As arrows in the
hand of the mighty:
so the children of
them that have been
shaken.

Blessed is the man
that hath filled his
desire with them: he
shall not be confound-
ed when he shall
speak to his enemies
in the gate.

Glory be.

PSALM 147

PRAISE the Lord, O
Jerúsalem: praise
thy God, O Sion.

Because He hath
strengthened the

work and with the other he held the sword" (II Esd. iv: 17). Wherefore, the psalmist warns them not to be over-solicitous about their work but to trust in God, because without God's blessings all human efforts are in vain. Vain is it to labor, vain is it to build a house or guard a city, vain is it to rise early in the morning without having taken sufficient rest, unless the activity be performed with due moderation and a lively sense of trust in the fatherly providence of God. You that earn your bread through hard labor, put your trust in God and He will give you rest and sleep, He will give you peace and consolation.

Among the Israelites, a family blessed with many children was a sign of God's favor and a sure defense against enemies, compared by the psalmist to many arrows in the hand of the mighty one. If we in religious life want to preserve what we have gained with hard labor, if we want to make any progress, we must always be mindful of the warning of our Lord, "Without Me you can do nothing" (John xv: 5). St. Paul says, "Neither he that planteth is anything nor he that watereth, but God that giveth the increase" (I Cor. iii: 7). The whole life of our Blessed Lady was not so much the service of Martha but the prayer and confidence exemplified in Martha's sister Mary, of whom our Lord said, "She has chosen the better part which shall not be taken away from her."

tuárum: * benedíxit
fíliis tuis in te.

Qui pósuit fines tu-
os pacem: * et ádi-
pe fruménti sátiat te.

Qui emíttit elóqui-
um suum terræ: * ve-
lóciter currit sermo
ejus.

Qui dat nivem sicut
lanam: * nébulam si-
cut cínerem spargit.

Míttit crystállum
suam sicut buccéllas:
* ante fáciem frígoris
ejus quis sustinébit?

Emíttet verbum su-
um, et liquefáci-
et ea: * flabit spí-
ritus ejus, et
fluent aquæ.

Qui annúnciat ver-
bum suum Jacob: *
justítias, et júdí-
cia sua Israë-
l.

Non fecit táliter
omni natióni: * et ju-

bolts of thy gates: He
hath blessed thy chil-
dren within thee.

Who hath placed
peace in thy borders:
and filleth thee with
the fat of corn.

Who sendeth forth
His speech to the
earth: His word run-
neth swiftly.

Who giveth snow
like wool: scattereth
mists like ashes.

He sendeth His crys-
tals like morsels:
who shall stand be-
fore the face of His
cold?

He shall send forth
His word and melt
them: His wind shall
blow, and the waters
shall run.

Who declareth His
word to Jacob: His
justices and His judg-
ments to Israel.

He hath not done
in like manner to

PSALM 147

THE psalmist calls upon His people to praise the Lord for His benevolence and the many benefits He has bestowed upon Israel in the restoration of the City and the temple. Jerusalem now enjoys security and abundance and is thus a figure of the faithful Christian and of the Church of Christ, enriched by supernatural gifts, incomparably more precious and numerous. In its full meaning this psalm applies to Mary, the mystical City of God, and to the heavenly Jerusalem.

No expression of gratitude can ever equal God's unlimited goodness and benevolence, for His peace and manifold blessings are such as the world cannot give. His words and decrees are a revelation to all the inhabitants of the earth, enlightening the minds of men and purifying their hearts. Considering everything in the light of faith, we praise God's providence in the daily occurrences of life as well as in the changes of the seasons. Snow, mist, ice and cold symbolizing the trials and tribulations we must endure are also manifestations of God's supreme power and wisdom. God commands, and the winds blow. God speaks, and all adversaries take flight.

While God instructed other nations through natural events in human life, He taught the chosen people through the Patriarchs and Prophets.

dícia sua non manifestávit eis.

Glória Patri.

Ant. Sancta | Dei
Génitrix, Virgo sem-
per, María, | intercéd-
de pro nobis ad Dó-
m i n u m Deum nos-
trum.

CAPITULUM

Eccli. xxiv, 20

SICUT cinnamómum
et bálsamum aro-
matízans odórem de-
di: quasi myrrha
elécta, dedi suavitá-
tem odóris.

R. Deo grátias.

Prima strophá se-
quentis Hymni dicitur
flexis gentibus.

HYMNUS

AVE, maris stella,

Dei Mater alma,

Atque semper Virgo,
Felix cæli porta.

every nation: and His
judgments He hath
not manifested unto
them.

Glory be.

Ant. Holy Mother
of God, Mary ever
Virgin, intercede for
us with the Lord our
God.

LITTLE CHAPTER

Eccli. xxiv, 20

I GAVE a sweet smell
like cinnamon and
aromatical balm: I
yielded a sweet odour,
like the choicest
myrrh.

R. Thanks be to
God.

The first strophe of
the following Hymn is
said kneeling.

HYMN

HAIL, O star of
ocean,

God's own Mother
blest,

Ever sinless Virgin,
Gate of heaven's rest.

In the fullness of time, however, He sent His only begotten Son and the Holy Ghost to be our Teacher, our Light, and our Strength. To the Church of Christ and especially to Mary, the Mother of the Church, God has entrusted His truths. God has not done so to any other nation. Let us, then, praise the Lord our God.

Mary deserves all our confidence; we should never cease to ask for her intercession.

The sweet-smelling spices, cinnamon, balm and myrrh are symbols of the graces and virtues which the Divine Wisdom granted to Mary, our heavenly Mother, and which the Holy Ghost brought to the highest perfection in her soul. Wherefore, in the *Salve Regina* we rightly call her "our sweetness."

HYMN

WE READ in the life of St. Dominic that during his hard and weary journeys the *Ave Maris Stella* was most often on his lips. In reciting this very old hymn St. Dominic found much consolation and new zeal and courage.

Mary's two excellent privileges of being the august Mother of God and the miraculous Vir-

Sumens illud Ave
 Gabriélis ore,
 Funda nos in pace,
 Mutans nomen Hevæ.

Solve vincla reis,
 Profer lumen cæcis,
 Mala nostra pelle,
 Bona cuncta posce.

Monstra te esse ma-
 trem,
 Sumat per te preces,
 Qui pro nobis natus
 Tulit esse tuus.

Virgo singuláris,
 Inter omnes mitis,
 Nos, culpis solútos,
 Mites fac et castos.

Taking that s w e e t
 Ave,
 Which from Gabriel
 came,
 Peace confirm within
 us,
 C h a n g i n g E v a ' s
 name.

B r e a k the sinner's
 fetters,
 To the blind give
 day;
 Ward all evils from
 us,
 For all b l e s s i n g s
 pray.

Show thyself a Moth-
 er,
 May the Word Divine,
 Born for us thine In-
 fant,
 Hear o u r p r a y ' r s
 through thine.

Virgin, all excelling!
 Mildest of the mild!
 Freed from sin pre-
 serve us,
 Meek and undefil'd.

gin incite our pious attention. Her exceptional power and eagerness to help her children urge us, moreover, to invoke her intercession. As the lonely sailor on a stormy sea looks up to the stars, not to miss the safe harbor, so may we in the tribulations and temptations of our life in the ocean of this world look up to Mary for our safety. As it would be most unseemly for a stranger to seek entrance into the palace of a king except by the door, so must all our efforts to attain Heaven be made through Jesus Christ, who called Himself the door. But how can one find the door except he passes through the gate? So how can one come to Jesus Christ except by His Mother, the blessed Gate of Heaven? When the shepherds hastened to the stable of Bethlehem they found Mary and Joseph first, and then the Infant lying in the manger (Luke ii: 16).

St. Gabriel's salutation was ever sweet music to Mary's ears. When we salute her with these same words, we, too, may confidently hope that she will accept us, poor sons and daughters of Eve, and make us her own beloved children. We pray her that for the sake of Jesus our Redeemer, who came principally to free us from the bondage of sin, she will obtain pardon and grace for all who are in sin, and light and courage for all who are in doubt and darkness. We ask that she who through her Divine Son crushes

Vitam præsta puram,

Iter para tutum,
Ut, vidéntes Jesum,
Semper collætémur.

Sit laus Deo Patri,

Summo Christo decus,
Spirítui Sancto,
Tribus honor unus.
Amen.

V. Ora pro nobis,
sancta Dei Génitrix.

R. Ut digni effici-
ámur promissionibus
Christi.

CANTICUM BEATAE
MARIAE VIRGINIS
Lucæ i, 46-55

MAGNIFICAT * áni-
ma mea Dómi-
num:

Et exsultávit spíri-
tus meus * in Deo, sa-
lutári meo.

Quia respéxit hu-
militátem ancíllæ

Keep our life all spot-
less,
Make our way secure,
Till we find in Jesus,
Joys that shall en-
dure.

Praise to God the Fa-
ther,
Honour to the Son,

To the Holy Spirit
Be the glory one.
Amen.

V. Pray for us, O
holy Mother of God.

R. That we may be
made worthy of the
promises of Christ.

CANTICLE OF THE
BLESSED VIRGIN MARY
Luke i, 46-55

MY SOUL doth mag-
nify the Lord:

And my spirit hath
rejoiced: in God, my
Saviour.

Because He hath
regarded the humility

the head of the serpent may help us to gain remission of all punishment deserved for sin, the victory over all her spiritual enemies and an abundance of all supernatural virtues and gifts and graces.

Realizing that our Lord crucified gave us His Mother to be ours, we urgently beseech her to manifest to all mankind her motherly power and care, her love and tenderness. We express our conviction and confidence that for her sake Christ will accept our petitions, since for our sake He condescended to become her Son.

So we greet her as the purest of Virgins and the gentlest of Saints, and we pray her to make us imitators of her purity, her affability, her union with Jesus and partakers of her heavenly bliss.

Praise be to God the Father,
Honor be to Christ most high,
Praise and honor to the Holy Ghost,
To this most Blessed Trinity be transcendent
glory. Amen.

suæ: * ecce enim ex
hoc beátam me dicent
omnes generatiónes.

Quia fecit mihi
magna qui potens est:
* et sanctum nomen
ejus.

Et misericórdia
ejus a progénie in
progénies: * timénti-
bus eum.

Fecit poténtiam in
bráchio suo: * dispér-
sit supérbos m e n t e
cordis sui.

Depósuit poténtes
de sede, * et exaltávit
húmiles.

Esuriéntes implé-
vit bonis: * et dívites
dimísit inánes.

Suscépit Israël pú-
erum suum, * recor-
dá t u s misericórdiæ
suæ.

of His handmaid: for
behold from hence-
forth all generations
shall call me Blessed.

For He that is
mighty hath done
great things to me:
and holy is His Name.

And His mercy is
from generation to
generation: unto
them that fear Him.

He hath showed the
might of His arm:
He hath scattered the
proud in the conceit
of their heart.

He hath put down
the mighty from
their seat: and hath
exalted the humble.

He hath filled the
hungry with good
things: and the rich
He hath sent empty
away.

He hath received
Israel His servant:
being mindful of His
mercy.

MAGNIFICAT

IN THE *Magnificat* we join our Blessed Lady to praise with her God's infinite goodness and mercy. The *Miserere* and the *De Profundis* are the characteristic prayers of the Old Testament. The *Our Father*, the *Hail Mary*, and the *Magnificat* are the most excellent prayers of the New Testament, for in these the children of Mary enjoy intimate friendship with both Jesus Christ and His beloved Mother and through them with the most holy Trinity.

When our Blessed Lady visited her cousin Elizabeth and was greeted by her as the Mother of the Promised Messiah, Mary raised her mind and heart to God in deepest gratitude and adoration, saying this preeminently beautiful hymn which reveals to us the most noble character of her perfect virtue. Mary's thoughts are so centered upon God and His greater glory that all honors granted her serve but to deepen her humility and to increase her gratitude. Her desires are so pure and free from all attachment to creatures that all God's favors towards her are for her a means of acknowledging and understanding His greatness more profoundly. For her God is truly the Lord possessing and exercising the supreme dominion over all things. His is truly a divine providence, regulating everything according to its proper purpose, condition

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sácula.

Glória Patri.

Per totum Adventum:

Ant. O Virgo | vírginum, quómodo fiet istud? | Quia nec primam símílem visa es, nec habére sequéntem. | Fíliæ Jerúsalem, quid me admirámini? | Divínus est mystérius hoc, quod cérnitis.

V. Dómine, exáudi oratióne meam.

R. Et clamor meus ad te véniat.

Orémus

DEUS, qui de beátæ Maríæ Virginis útero, Verbum tuum, ángelo nuntiánte, carnem suscípere voluísti: præsta supplicibus

As He spoke unto our fathers: to Abraham and his seed for ever.

Glory be.

Throughout Advent:

Ant. O Virgin of virgins, how shall this be done? For thy like hath not appeared before nor since. Ye daughters of Jerusalem, why look ye at me in wonder? This Mystery which ye see is all divine.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O GOD, who wast pleased, that Thy Word should take flesh of the womb of the Blessed Virgin Mary, and didst make

and His own designs. The great mysteries of God and our Redemption are seen by us only in the dim light of faith. By Mary, the Spouse of the Holy Ghost, more enlightened in virtue of the gifts and special actual graces of the Holy Ghost, they were likewise seen by faith, but so clearly and distinctly that they filled her with supernatural delight. St. Paul tells us that Moses, the great friend of God, kept his eyes fixed on God "as seeing Him that is invisible" (Hebr. xi: 27). Even more than any saint did Mary by her life of faith enjoy a well-nigh heavenly, spiritual happiness. Her soul proclaimed God's greatness and her own gratitude for all that God had done for her and for mankind in fulfilling His prophecies and in making her the Mother of the Saviour, perfecting at the same time her highly-treasured virginity.

From the depths of her heart Mary expresses her gratitude to God, because notwithstanding His infinite Majesty and her own littleness, He in His boundless benevolence was mindful of her. He has enriched her who recognizes her nothingness and unworthiness. Though she has become the Mother of God and the most blessed among women, she considers herself as His handmaid ready to offer Him every service. Henceforth, throughout time and eternity, all genera-

tuis; ut, qui vere eam
Genitrícem Dei crédi-
mus, ejus apud te in-
tercessiónibus adju-
vémur. Per eúndem
Christum Dóminum
nostrum.

R. Amen.

A Nativitate Domini
usque ad Purificatio-
nem:

Ant. O admiráble
commércium! | Créa-
tor géneris humáni, |
animátum corpus su-
mens, de Vírgine nas-
ci dignátus est: | et
procédens homo sine
sémíne, largítus est
nobis suam Deitátem.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véníat.

it known unto her by
the message of an
Angel; grant that we
Thy suppliants, who
truly believe her to be
the Mother of God
may, through her in-
tercession, find help
with Thee. Through
the same Christ our
Lord.

R. Amen.

From Christmas to
the Purification:

Ant. O wonderful
intercourse! The
Creator of human
kind, taking unto
Himself a living body,
vouchsafed to be born
of a Virgin, and, com-
ing forth amongst us
a Man without hu-
man generation, be-
stowed upon us His
Divinity.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

tions in every part of the world shall call her blessed because of God's goodness to her and through her to all mankind. The Almighty who created the whole universe has done great things for her—in soul and body, for time and for eternity—and holy is His name. God's decrees and all His works are holy; wherefore, highest reverence is due to Him.

Mary praises the ways of God, the manifestations of His power, His holiness and His mercy in all His dealings with mankind through the centuries. His compassion for the needy and the distressed from the time of Adam becomes more evident with each new generation that regards Him with reverence. God showed the Majesty of His power when He led the Israelites into the Promised Land. He slew the proud sons of Sennacherib and humbled Nabuchodonosor. The haughty and the powerful, like Holofernes, Baltasar and Saul He has put down from their seats; the lowly, like Samuel and David, He has exalted. To the hungry—those desirous of spiritual food—He has given His manifold gifts as He gave the Jews manna in the desert, but the rich who trusted in their own resources He has left void. "Blessed are the poor in spirit for theirs is the Kingdom of heaven" (Matt. v: 3).

Orémus

DEUS, qui salútis
æternæ, beátæ
Mariæ virginitáte fœ-
cúnda, humano géneri
præmia præstitísti:
tribue, quæsumus;
ut ipsam pro nobis in-
tercédere sentiámus,
per quam merúimus
auctórem vitæ suscí-
pere, Christum Dómi-
num nostrum.

R. Amen.

À Festo Purificatio-
nis usque ad Pascha, et
a Trinitate usque ad
Adventum:

Ant. Sancta María,
| succurre míseris, ju-
va pusillánimes, réfo-
ve flébiles, | ora pro
pópulo, intérvieni pro
clero, | intercède pro
devóto fœmíneo sexu.

Let us pray

O GOD, who through
the fruitful Vir-
ginity of Blessed
Mary, hast given to
mankind the reward
of eternal salvation:
grant, we beseech
Thee, that we may
feel the intercession
she makes for us,
through whom we
have been made
worthy to receive the
Author of life, Christ
our Lord.

R. Amen.

From the Purifica-
tion until Easter, and
from Trinity Sunday
until Advent:

Ant. Holy Mary,
succour the miser-
able, help the faint-
hearted, comfort the
sorrowful, pray for
the people, plead for
the clergy, make in-
tercession for the de-
vout female sex.

Mary finally praises God's fidelity to His promises. It is a prayer of thanksgiving for the mystery of the Incarnation. The Son of God assumed human nature from the lineage of Israel. He kept His word as He spoke to our fathers, the patriarchs and prophets, especially to Abraham and his sons who followed Abraham's example of faith and obedience.

Pious humility is the fundamental attitude of the *Magnificat*; jubilant thanksgiving is its contents. The *Magnificat* is an appropriate prayer to be said after confession and holy Communion.

God has exalted the humble. These words of Mary are the keynote of the *Magnificat*. Our Lord Himself said: "He that humbleth himself shall be exalted" (Luke xviii: 14). Humility enables and disposes our soul to receive the great gift of God's benevolence. The humble man restrains the impetuosity of his soul from tending to great things against right reason. He realizes and declares that he is contemptible because of his misery, his weakness, his failings, his entire dependency. He patiently endures contempt, even wishes to be despised, for the sake of the truth and for the glory of God. In this spirit Abraham said, "I will speak to my Lord, whereas I am dust and ashes" (Gen. xviii: 27). The publican prayed, "O God, be merciful to me a sinner," And he went home justified (Luke xviii: 14).

V. Dómine, exáudi
oratió nem meam.

R. Et clamor meus
ad te véniat.

Orémus

CONCEDE nos fámulo
los tuos, quæsumus,
Dómine Deus, perpétua mentis et
córporis salúte gaudére: et gloriósa beátæ
Maríæ semper Vírginis intercessióne,
a præsénti liberá-
ri tristítia, et æténa
pérfrui lætítia. Per
Christum Dóminum
nostrum.

R. Amen.

Toto Tempore Pas-
chali:

ANTIPHONA

Regína cæli, lætáre,
allelúia;

Quia quem meruísti
portáre, allelúia,

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

Let us pray

GRANT, we beseech
Thee, O Lord God,
that we Thy servants
may enjoy continual
health of mind and
body: and that,
through the glorious
intercession of Bles-
sed Mary, ever Vir-
gin, we may be de-
livered from present
sorrow and hereafter
enjoy eternal happi-
ness. Through Christ
our Lord.

R. Amen.

From Easter to Trin-
ity Sunday:

ANTHEM

Rejoice, O Queen of
heaven, alleluia;

For He whom thou
didst merit to bear,
alleluia,

ANTIPHONS AND PRAYERS

IN THE Antiphon *O Virgo virginum* with joy and thanksgiving we praise Mary for her unparalleled privilege of divine Motherhood and holy virginity. And Mary in reply refers all to God, declaring her privilege a divine mystery.

We appreciate highly the wondrous interchange accomplished in the Incarnation when God stooped to human nature and bestowed upon it His divinity.

Mindful of the great mercy of God manifested in the virgin-birth of Christ, we ask His Holy Mother to intercede for us.

The Antiphon *Regina Cæli* was probably composed during the fifth century, but the author is not known. Rejoicing with Mary over the resurrection of her divine Son and the fulfillment of His own prophecy, we ask for her prayer.

We implore Mary's help for man in his various trials and needs in the Antiphon *Sancta Maria succurre*.

It is just and meet that we remember our Blessed Lady also as our Sorrowful Mother. The Holy Ghost admonishes us, "With thy whole heart forget not the groanings of thy mother" (Ecclus. vii: 29). It was from the Cross that our Lord said to St. John, "Behold thy mother" (John xix: 27). There Mary became our Mother

Resurrexit sicut dixit, allelúia;

Ora pro nobis Deum, allelúia.

Tempore Ascensionis dicitur:

Jam ascéndit, sicut dixit, allelúia;

Ora pro nobis Deum, allelúia.

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

Orémus

CONCEDE nos fámulos tuos, etc., *ut supra*, p. 186.

Et fit Commemoratio Sancti vel Beati diei dicitur.

Sequentes Memoriae dicuntur per totum annum.

Hath risen as He said, alleluia;

Pray to God for us, alleluia.

In Ascension Time:

H a t h ascended to heaven as He said, alleluia;

Pray for us to God, alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

GRANT, we beseech Thee, O Lord God, etc., *as on* p. 186.

Here make Commemoration of the Saint or Blessed of the day.

The following Commemorations are said daily throughout the year.

by enduring unspeakable sufferings as she stood beneath the Cross participating in the great sacrifice of our Lord Crucified. "Let no one think that the purest Mother was favored with indescribable gifts and so closely united with the humanity and divinity of her holiest Son, only in order to continue to enjoy spiritual delights and pleasures, free from suffering and pain. Not so, for in closest possible imitation of her sweetest Son, this Lady lived to share both joy and sorrow with Him; the memory of what she had so vividly been taught concerning the labors and the death of her holiest Son was like a sword piercing her heart. This sorrow was proportionate to the knowledge and love which such a mother had for such a Son, and which His presence and intercourse so continually recalled to her mind. Although the whole life of Christ and of His most holy Mother was a continual martyrdom and suffering like that of the cross and was filled with incessant pain and labors, yet in the most pure and loving heart of the heavenly Queen there was also this special feature of suffering, that to her inward sight as a most loving Mother, the passion, torments, ignominies and death of her Son were forever present. And by this uninterrupted sorrow of thirty-three years she took upon herself the long vigil of our redemption and during all this time this sacrament was concealed in her bosom without companionship or alleviation from any creatures" (Maria Agreda III: 12).

MEMORIA
DE BEATO DOMINICO
PATRE NOSTRO

Ant. Magne | Pater,
sanct e Domínice, |
mortis hora nos te-
cum súscipe, | et hic
semper nos pie ré-
spice.

V. Os justi medi-
tábitur sapiéntiam.

R. Et lingua ejus
loquétur judícium.

Orémus

DEUS, qui Ecclésiám
tuam beáti Do-
mínici, Confessóris
tui, Patris nostri, illum-
ináre dignátus es
méritis et doctrínis:
concéde ut ejus inter-
cessióne, temporálibus
non destituátur auxí-
liis, et spirituálibus
semper proficiat in-
creméntis. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

COMMEMORATION
OF OUR HOLY FATHER
ST. DOMINIC

Ant. Great Father,
Saint Dominic, when
our last hour arrives,
welcome us above,
and ever watch over
us here below.

V. The mouth of
the just man shall
speak wisdom.

R. And his tongue
shall utter judgment.

Let us pray

O GOD, who didst
vouchsafe to en-
lighten Thy Church by
the merits and teach-
ing of our blessed Fa-
ther Dominic, Thy
Confessor, grant,
through his interces-
sion, that it may
never be wanting in
temporal help, and al-
ways grow up in
spiritual increase.
Through Christ our
Lord.

R. Amen.

COMMEMORATIONS

WE RECALL St. Dominic's compassionate heart and his promise to be in heaven of greater aid to his children than he could be while on earth. We confidently ask for his assistance especially at the hour of our death.

The Versicle and Response are taken from Psalm 36. St. Dominic led by the Spirit of God preferred to speak only to God or of God.

"Great Father, St. Dominic." Truly great is St. Dominic even among all the Saints, since our holy Mother the Church in the preface of the holy Mass in honor of St. Dominic giving thanks to God addresses Him "who for the honor and defence of Thy Church didst wish to revive through the blessed patriarch Dominic the apostolic form of life. For he, supported always by the power of Thy Son's Mother, overcame heresy by his preaching, established an order of champions of the faith for the salvation of the nations, and won innumerable souls for Christ. The nations speak of his wisdom and the Church declares his praise. And therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to Thy glory."

MEMORIA
DE S. CATHARINA
SENENSI, VIRGINE
ORDINIS NOSTRI¹

Ant. Ad s e d e s |
regni fáciat transíre
supérni | Virgo fovens
méritis nos Catharína
suis.

V. Passer invénit
sibi domum.

R. Et t u r t u r n i -
dum sibi, ubi ponat
pulos suos.

Orémus

DEUS, qui beátæ
Catharínæ, virgi-
nitátis et patiéntiæ
speciáli privilégio de-
corátæ, malignánti-
um spirítuum certá-
mine vincere, et in
amóre tui nóminis in-
concússe permanére
tribuísti: c o n c é d e
quæsumus, ut e j u s
imitatióne, c a l c á t a
m u n d i nequítia, et

COMMEMORATION OF
ST. CATHERINE OF
SIENA, VIRGIN¹

Ant. May the vir-
gin Catherine, cher-
ishing us by her mer-
its, lead us to the
heavenly kingdom.

V. The s p a r r o w
found herself a house.

R. And the turtle
dove a nest for her-
self, where she may
place her young.

Let us pray

O GOD, who didst
enable blessed
Catherine by a spe-
cial privilege of vir-
ginity and patience,
to overcome the as-
saults of evil spirits,
and to stand unshak-
en in the love of Thy
holy name, grant we
beseech Thee, that,
after her example,
treading under foot

¹This commemoration is made daily except at first and second Vespers of Feasts of First or Second Class. It is also omitted on April 30 and throughout the octave, in favor of the special commemoration prayers for the festival.

As Saint Catherine while on earth through her holy example and pious instructions helped so many to prepare for heaven, so we ask her to assist us at the hour of our death.

The Versicle and Response are taken from Verse 4, Psalm 83, and refer to the heavenly home where St. Catherine enjoys perfect peace and where all her holy desires are fulfilled.

Since it was God's holy will that St. Catherine should merit celestial glory as a reward for great victories, the powers of darkness were allowed to wage an implacable warfare against her. The devils attacked her on every side but most fiercely against her purity of soul, so that at one time she was plunged into a profound melancholy. But "charity is patient" (Cor. xiii: 4), and as Bl. Raymond tells us, the seraphic virgin in an heroic fight against all these temptations remained faithful, declaring "I have chosen sufferings for my consolation; not only will it not be difficult for me, but delightful, to undergo similar afflictions and even greater ones for the love of my Jesus and as long as His Majesty wills." Then the evil spirits fled and our Lord consoled her. St. Catherine asked Him, "Lord, where wert Thou when my heart was so tormented?" "Daughter," was the reply, "I was in the midst of thy heart."

ómnium hóstium superátis insídiis, ad tuam secúre glóriam transeámus. Per Christum Dóminum nostrum.

R. Amen.

MEMORIA
DE SANCTIS ORDINIS

Ant. Christi | pia grátia Sanctos sublimávit, | quos Patris Domínici Ordo propagávit: | nos eórum méritis pétimus juvári, | atque suis préci-bus Deo commendári.

V. Sapientiam Sanctórum narrent pópuli.

R. Et laudem eórum nuntiet Ecclésia.

Orémus

CONCEDE, quæsumus, omnípotens Deus, ut ad meliorem vitam,

the wickedness of the world and overcoming the wiles of all our enemies, we may safely pass onward to Thy glory. Through Christ our Lord.

R. Amen.

COMMEMORATION OF
THE SAINTS OF THE
ORDER

Ant. The holy grace of Christ hath exalted the saints, whom the Order of Father Dominic has raised up. We beg to be helped by their merits and to be commended to God by their prayers.

V. Let the nations tell of the wisdom of the Saints.

R. And the Church show forth their praise.

Let us pray

GRANT, we beseech Thee, Almighty God, that the ex-

People of all nations have joined the Dominican Order and, following the holy example of St. Dominic, they have sanctified their lives and obtained the glory of heaven. Many have been canonized or beatified by the Church. Trusting in their merits and their power with God, we ask for their prayer and help.

The Versicle and Response are taken from Ecclesiastes xlv: 15. The wisdom of the Saints calls for our imitation and the Church honors their memory.

In the preface of the holy Mass in honor of St. Dominic the Church praises him for having established an order of champions of the faith for the salvation of the nations and for so winning innumerable souls for Christ. It is worthy of note that the order of St. Dominic numbers among its members fifteen canonized saints and two hundred eighty-eight beatified saints. Of these, two hundred eight are honored as martyrs, sixty-six as confessors, twenty-three as virgins, three as matrons, and three as widows. What characterizes them all is that they were, indeed, champions of the faith. In all of them are verified the words of the Holy Ghost, "The just man lives by faith" (Rom. i: 17). These holy Dominicans joined the Order of Preachers to devote their lives not to the various kinds of science or art or education, but to seek the truth of faith, to regulate their lives accordingly, and then to give testimony of the truth

Sanctorum tuorum
Ordinis nostri exem-
pla nos provocent:
quatenus, quorum
memoriam agimus,
etiam actus imitemur.
Per Christum Domi-
num nostrum.

R. Amen.

MEMORIA
DE OMNIBUS SANCTIS

*Ant. Sancti | Dei
omnes* intercédere
dignémini | pro nos-
tra omniúmque salute.

*V. Oráte pro nobis,
omnes Sancti Dei.*

*R. Ut digni efficiámur
promissionibus
Christi.*

Orémus

TRIBUE, quæsumus,
Domine, omnes
Sanctos tuos júgiter
pro nobis oráre, et
eos cleménter exaudí-
re dignéris. Per

amples of the Saints
of our Order may in-
cite us to a better
life; that we may imi-
tate their actions
whose blessed mem-
ory we celebrate.
Through Christ our
Lord.

R. Amen.

COMMEMORATION OF
ALL SAINTS

*Ant. O all ye Saints
of God, vouchsafe to
intercede for the sal-
vation of us and of
all mankind.*

*V. Pray for us, O
all ye Saints of God.*

*R. That we may be
made worthy of the
promises of Christ.*

Let us pray

GRANT, we beseech
Thee, O Lord,
that all Thy Saints
may continually pray
for us, and vouchsafe
of Thy clemency mer-

by their teaching and working and suffering for Christ and His Church. They knew that before all else God requires faith, by which we believe in Him whom God has sent, "This is the work of God that you believe in Him whom He hath sent" (John vi: 29). St. Augustine and St. Thomas insist, "It is primarily faith that subjects and unites the soul to God" (IV Sent. 10, 6, 2). The Council of Trent declared, "Faith is the root and foundation of all justification" (Sess. 6, Chap. 8). The Saints judged all things, saw all things, and hence used or renounced all things, in the light of supernatural faith. Natural prudence, natural science, natural experience, natural success or failure were for them always only of secondary importance. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world" (Eph. vi: 14). "With Christ I am nailed to the Cross... I live in the faith of the Son of God who loved me and delivered Himself for me" (Gal. ii: 20). "If I yet pleased men, I should not be the servant of Christ" (Gal. i: 10).

Being enlightened by faith, the Saints appreciated nothing more highly than sanctifying grace. They understood that by it we are united with Christ, as the branches are united with the vine. By grace we have become the children of God and heirs with Christ. Every degree of grace is in itself infinitely valuable, more precious than all created things in heaven and on earth,

Christum Dóminum
nostrum.

R. Amen.

MEMORIA DE PACE

Ant. Da pacem, |
Dómine, in diébus
nostris; | quia non est
álius, qui pugnet pro
nobis, | nisi tu, Deus
noster.

*V. Fiat pax in vir-
túte tua.*

*R. Et abundántia
in túrribus tuis.*

Orémus

DEUS, a quo sancta
desidéria, *recta*
consília et justa sunt
ópera: da servis tuis
illam, quam mundus
dare non potest, pa-
cem; ut, et corda nos-
tra mandátis tuis dé-
dita et hóstium sublá-
ta formídone, témpo-
ra sint, tua protec-
tíone, tranquílla. Per
Dóminum n o s t r u m

cifully to hear them.
Through Christ our
Lord.

R. Amen.

COMMEMORATION
FOR PEACE

Ant. Grant peace,
O Lord, in our days,
for there is none oth-
er to fight for us, but
Thou, our God.

*V. Peace be within
thy strength.*

*R. And plenteous-
ness in thy towers.*

Let us pray

O GOD, from whom
are holy desires,
right counsels and
just works, grant to
Thy servants that
peace, which the
world cannot give;
that our hearts, being
intent upon Thy com-
mandments, and the
fear of our enemies
taken away, the times,
through Thy protec-

a treasure for which we should with the Apostle count all things lost that we may gain Christ. St. Thomas teaches that it is a greater work to bring a sinner back to grace than to create heaven and earth (S. T. I. II. 112. 9). Following the example of St. Dominic, these holy Dominicans then devoted their work and suffering to the salvation of others, "doing the truth in charity" (Eph. iv: 15). As Blessed Raymond, the Confessor of St. Catherine of Siena, relates, our Lord one day showed her a soul for which she had obtained salvation by her prayer and patience. Thereafter St. Catherine did not hesitate to cover with kisses the footsteps of those who were engaged in bringing sinners to repentance and, transported with joy, she said to Blessed Raymond, "Had you, my father, beheld the beauty of a soul adorned with grace, you would certainly for the sake of one such soul gladly suffer death a thousand times. The beauty of this soul was such that no words could describe it." And our Lord said to the Saint, "Behold it is through thee that I have regained this soul which was already lost. Does it not appear to thee very resplendent and beautiful? Who then, would not accept any and all pain in order to win so wonderful a creature? If I have shown thee this soul, it is to make thee more ardent to procure the salvation of all and in order that thou mayest lead others to this work according to the grace that shall be given thee."

Jesum Christum Fí-
lium tuum, qui tecum
vivit et regnat in uni-
táte Spíritus Sancti,
Deus, per ómnia sæ-
cula sæculórum.

R. Amen.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véniat.

V. Benedicámus
Dómino.

R. Deo grátias.

V. Ave, María, grá-
tia plena, Dóminus
tecum.

R. Benedícta tu in
mulieribus, et bene-
dictus fructus ventris
tui, Jesus.

Ad Completorium

V. Ave, María, grá-
tia plena, Dóminus
tecum.

R. Benedícta tu in
mulieribus, et bene-

tion, may be peaceful.
Through our Lord
Jesus Christ Thy Son,
Who liveth and reign-
eth with Thee in the
unity of the Holy
Ghost, one God,
world without end.

R. Amen.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. Let us bless the
Lord.

R. Thanks be to
God.

V. Hail, Mary, full
of grace, the Lord is
with thee.

R. Blessed art thou
amongst women, and
blessed is the fruit of
thy womb, Jesus.

At Compline

V. Hail, Mary, full
of grace, the Lord is
with thee.

R. Blessed art thou
amongst women, and

Compline

COMPLINE completes the Office of the day and serves for the night prayer. On the night before the great sacrifice of our Lord on the cross He urgently and repeatedly admonished His disciples to pray and to watch, though they were very tired. And in His agony He prolonged His prayer. We should with fervent prayer prepare for the battle against the powers of darkness. We read in the Gospel that our Lord often passed the night in prayer. St. Dominic and many other Saints did likewise. As the night is the time for rest, it reminds us of the final repose in the heavenly Jerusalem. Our evening prayer should be not only a prayer of thanksgiving but also a fervent petition for the grace of a happy death. As we should always unite our prayers with those of our Lord and our Blessed Lady, it is especially appropriate to unite our night prayer with theirs.

Furthermore, whatever hinders our union with God should be removed at least before we go to rest for the night. But the greatest hindrance is sin and habitual infidelity to the Rule. Therefore, our evening prayer should be united with an examination of conscience and an act of contrition. Progress in virtue also is especially hindered by attachment to our own one-sided judgment and inordinate self-love, the fruitful source of faults and sins. One of the best remedies for this evil is the habitual state of contrition which

díctus fructus ventris tui, Jesus.

V. Convérte nos, Deus salutáris noster.

R. Et avérte iram tuam a nobis.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex æternæ glóriæ*.

PSALMUS 131

MEMENTO, Dómine, David, * et omnis mansuetúdinis ejus.

Sicut jurávit Dómino, * votum vovit Deo Jacob:

Si introíero in tabernáculum domus meæ, * si ascéndero in lectum strati mei:

Si dédero somnum

blessed is the fruit of thy womb, Jesus.

V. Convert us, O God, our Saviour.

R. And turn away Thy wrath from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory*.

PSALM 131

LORD, remember David: and all his meekness.

How he swore to the Lord: he vowed a vow to the God of Jacob.

If I shall enter into the tabernacle of mine house: if I shall go up into the bed wherein I lie:

If I shall give sleep

means habitual supernatural detestation and hatred of sin. St. Catherine of Siena did not cease to implore mercy and she always ended her prayers with the invocation, "Have pity on me, O Lord, for I have sinned." And our Lord has a special promise for a repentant sinner, "Blessed are they that mourn, for they shall be comforted" (Matt. v: 5).

With this invocation *Converte* taken from Verse 5 of Psalm 84, we pray that God may graciously turn us entirely to Himself and forgive us all our offenses.

PSALM 131

KING DAVID had taken an oath to build God a temple for the Ark of the Covenant and for that cause he endured many anxieties and troubles. Since God allows us to speak to Him in a human way, the psalmist in the opening verses asks God to remember David's piety and zeal for His glory. At that time the Ark of the Covenant, this symbol of God's presence, the High Altar of the Old Testament, was in the neighborhood of Cariathiarim, the "town of the woods," where the people worshipped God. Then it was brought to the Holy City and as the people were anxious to have a glorious temple worthy of God's Majesty and presence in it, they

óculis meis, * et pálpebris meis dormitátionem.

Et réquiem tempóribus meis: donec invéniam locum Dómino, * tabernáculum Deo Jacob.

Ecce audívimus eam in Ephrata: * invénimus eam in campis silvæ.

Introíbimus in tabernáculum ejus: * adorábimus in loco, ubi stetérunt pedes ejus.

Surge, Dómine, in réquiem tuam, * tu et arca sanctificatiónis tuæ.

Sacerdótes tui induántur justítiam: * et sancti tui exsúltent.

Propter David, servum tuum, * non avértas fáciem Christi tui.

Jurávit Dóminus

to mine eyes: or slumber to mine eyelids,

Or rest to my temples: until I find out a dwelling-place for the Lord: a tabernacle for the God of Jacob.

Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

We will go into His tabernacle: we will adore in the place where His feet stood.

Arise, O Lord, into Thy resting-place: Thou and the Ark which Thou hast sanctified.

Let Thy priests be clothed with justice: and let Thy saints rejoice.

For Thy servant David's sake: turn not away the face of Thine Anointed.

The Lord hath

were equally anxious that the priests be clothed with righteousness. So they prayed the Lord for David's sake to bless all the priests and the faithful and especially their King, the Anointed of the Lord.

In the second part of the psalm, the psalmist recounts the promises God has given in return. The Lord has sworn to David that his posterity will remain upon his throne if they be faithful, and that to the greatest of his sons, the Messiah, He will give an eternal kingdom. He has chosen Sion to be His dwelling place forever. From this sanctuary He will give His temporal and spiritual blessing in abundance, especially to the poor, the priests, and the devout people and they shall rejoice with exceeding great joy. From this sanctuary he will also grant an offspring to King David in the person of the Messiah, who will be as a burning lamp for him.

God will destroy the enemies of the Messiah and honor Him with a brilliant crown which shall be a sign of His kingly and priestly dignity. Jesus Christ, the Son of God, became as man the son of David, and David's home — Bethlehem and Sion — became the native land of the Messiah. After the enthronement of Jesus Christ, the Kingdom of David became the spiritual Kingdom of the Messiah which was extended to the whole world and to all centuries till the end of time. In the Church of Jesus Christ were fulfilled the promises of this psalm:

David veritátem, et non frustábitur eam: * de fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testaméntum meum, * et testimónia mea hæc, quæ docébo eos:

Et filii eórum usque in sæculum, * sedébunt super sedem tuam.

Quóniam elégit Dóminus Sion: * elégit eam in habitatióem sibi.

Hæc réquies mea in sæculum sæculi: * hic habitábo quóniam elégi eam.

Víduam ejus benedicens benedícam: * páuperes ejus saturábo pánibus.

Sacerdótes ejus induam salutári: * et sancti ejus exsultatióne exsultábunt.

Illuc prodúcam cor-

sworn the truth unto David and will not make it void: of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant: and these My testimonies which I shall teach them.

Their children also for evermore: shall sit upon thy throne.

For the Lord hath chosen Sion: He hath chosen it for His dwelling.

This is My rest for ever and ever: here will I dwell, for I have chosen it.

Blessing I will bless her widow: I will satisfy her poor with bread.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There will I bring

"This is my rest forever and ever; here will I dwell for I have chosen it." In this spiritual Kingdom Jesus Christ, the eternal King, offers to His faithful a spiritual bread that gives consolation and divine assurance of immortality to all.

King David's zeal for God's glory should be our model. Our own soul is to be God's holy temple and resting place till we become a member of the Church triumphant in heaven. With Mary, the mystical Ark of the Covenant, we will then enjoy eternal rest in the true city of God.

Never can our sacrificing love for the earthly Sanctuary of Christ be too zealous. The Son of God became man that upon earth He might build His Church to glorify thereby His Heavenly Father and to sanctify and save men till the end of time. For His Church, the heavenly Kingdom, the Kingdom of God, the immaculate Bride of Christ, His mystical Body,—Jesus the Son of God lived and prayed and suffered and died and rose again and ascended into heaven and sent the promised Paraclete, the Holy Ghost, to abide with it forever (John xiv: 16). "Christ loved the Church and delivered Himself up for it that He might sanctify it" (Eph. v: 25). How great, then, should be our joy, how deep our gratitude, how fervent our love and work and zeal for the Tabernacle of God among men!

nu David, * parávi lucérnam Christo meo.

Inimícos ejus induam confusiónē: * super ipsum autem efflorébit sanctificatio mea.

Glória Patri.

PSALMUS 132

ECCE quam bonum, et quam jucundum * habitare fratres in unum.

Sicut unguentum in cápite, * quod descendit in barbā, barbā Aaron.

Quod descendit in oram vestiménti ejus: * sicut ros Hermon, qui descendit in montem Sion.

Quóniam illic mandávit Dóminus benedictionem, * et vitam usque in sáeculum.

Glória Patri.

forth a horn to David: I have prepared a lamp for mine Anointed.

His enemies I will clothe with confusion: but upon Him shall My sanctification flourish.

Glory be.

PSALM 132

BEHOLD how good and how pleasant it is: for brethren to dwell together in unity.

It is like the precious ointment on the head: that ran down upon the beard, even the beard of Aaron.

Which ran down to the hem of his garment: as the dew of Hermon which descended on Mount Sion.

For there the Lord hath commanded blessing: and life for evermore.

Glory be.

PSALM 132

THE psalmist praises the beauty and blessedness of a community united by brotherly love. Such an harmonious dwelling together of the people is as agreeable as the holy ointment which was poured upon the head of the High Priest at his consecration and trickled down upon his long beard that fell even to the border of his vestment. The psalmist speaks of holy oil because the family of the Israelites should be recognized as a holy religious community. The Israelites went on a pilgrimage to the Holy City three times a year. On these occasions they gathered in a joyful reunion around their High Priest, the visible representative of God, vested with authority and splendor. In this union the Jews found their strength, and the stronger their union with God Himself, the highest common center, the stronger was their union with one another. This is more perfectly verified in congregations of faithful Christians and communities of religious orders, where our Lord in the Blessed Sacrament is the strong bond of perfect unity. No one is allowed to participate in "the breaking of the holy Bread" if he does not truly love his neighbor (cf. Matt. v: 22), and our love for God is not sincere if our love towards our neighbor is not sincere. As we read in the Rule of St. Augustine, all the members

PSALMUS 133

ECCE nunc benedícite Dóminum, * omnes servi Dómini: Qui statis in domo Dómini, * in átriis domus Dei nostri.

In nóctibus extóllite manus vestras in sancta, * et benedícite Dóminum.

Benedícat te Dóminus ex Sion, * qui fecit cælum et terram.

Glória Patri.

Ant. Virgo María | non est tibi símilis nata in mundo inter mulieres: | florens ut rosa, fragrans sicut lílium: | ora pro nobis, sancta Dei Génitrix.

CAPITULUM
Eccli. xxiv, 24

EGO mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei.

PSALM 133

BEHOLD now bless ye the Lord: all ye servants of the Lord. Who stand in the house of the Lord: in the courts of the house of our God.

In the nights lift up your hands to the holy places: and bless ye the Lord.

May the Lord bless thee out of Sion: He who made both heaven and earth.

Glory be.

Ant. O Virgin Mary, there is no one in the world born of woman like to thee; flourishing like the rose, fragrant as the lily: pray for us, O holy Mother of God.

LITTLE CHAPTER
Eccli. xxiv, 24

I AM the mother of fair love, and of fear, and of knowledge, and of holy hope.

of a religious Community should be "of one mind and one heart in God." Then all will enjoy a foretaste of heaven.

The psalmist gives another picture of pleasant harmony in community life. He compares the peaceful unity of the chosen people with the dew that so abundantly falls upon Mount Hermon and from there apparently flows down upon the hills of Sion. As the copious dew refreshes and fertilizes the soil, so does brotherly love bring blessings upon a nation. God has made Sion a sanctuary of great blessings for the united Israelites. Both the dew and God's blessings come from above quietly, gently, refreshing; both tenderly alleviate and sweeten the human heart.

As in the early days of Christianity Mary was the heart of the Church (Acts i: 13; ii: 1, 42), so our common devotedness to Mary is now the means of enjoying concord, cordiality and peace in the religious community.

PSALM 133

IN THIS, the last of the Gradual or Pilgrims' psalms, we are reminded of the duty which fell upon the priests and levites whom the departing pilgrims urged to continue the praises of the Lord, on special occasions even during the night. They were asked to pray with uplifted hands as was the custom among the Jews ac-

R. Deo grátias.

V. Intercéde pro nobis, sancta Virgo vírginum, * *M a t e r* Dei, María.

R. Intercéde pro nobis, sancta Virgo vírginum, * *M a t e r* Dei, María. *V.* Ut digni efficiámur * promissionibus Christi. *R.* Mater Dei, María. *V.* Glória Patri, et Fílio, * et Spirítui Sancto. *R.* Intercéde pro nobis, sancta Virgo vírginum, * *M a t e r* Dei, María.

HYMNUS

VIRGO singuláris,
Inter omnes mitis,

Nos, culpis solútos,

Mites fac et castos.

R. Thanks be to God.

V. Intercede for us, O holy Virgin of virgins, Mary, Mother of God. *R.* Intercede for us, O holy Virgin of virgins, Mary, Mother of God. *V.* That we may be made worthy of the promises of Christ. *R.* Mary, Mother of God. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. *R.* Intercede for us, O holy Virgin of virgins, Mary, Mother of God.

HYMN

VIRGIN, all excelling!
Mildest of the mild!

Freed from sin, preserve us,

Meek and undefil'd.

according to the example of Moses. The priests in response asked God to grant His blessings to the departing people. As the levites in single groups were officially employed in the service of the Lord in the temple, we may understand this psalm also to be a mutual exhortation for the continuance of their prayers which were followed by the priests' blessing given to the pilgrims leaving the Holy City.

With this prayer we may also address the holy angels who, during our absence, adore our Lord in the Blessed Sacrament with all reverence and love. We may likewise address the angels and saints in heaven, especially Mary their Queen, who in return will implore the Lord to bestow upon us His heavenly blessings.

The rose may be a symbol of charity and the lily a symbol of purity, but next to the perfection of God and of His Son made man, there is no charity and no purity like that of Mary, the holy Mother of God, whose praises we chant and whose intercession we implore.

As the Divine Wisdom gives a peculiar splendor to our filial fear as well as to our faith, hope, and charity, so Mary as our Mother gives a special brightness to our whole religious life. For this we are most grateful.

Vitam præsta puram,

Iter para tutum,
Ut, vidéntes Jesum,
Semper collætémur.

Sit laus Deo Patri,

S u m m o Christo de-
cus,
Spirítui Sancto,
Tribus honor u n u s.
Amen.

V. Post partum
Virgo invioláta per-
mansísti.

R. Dei Génitrix, in-
tercéde pro nobis.

CANTICUM SIMEONIS

Lucæ ii, 29-32

NUNC dimíttis ser-
vum tuum, Dómi-
ne, * secúndum ver-
bum tuum in pace:

Quia vidérunt ócu-
li mei * salutáre tu-
um,

Keep our life all spot-
less,
Make our way secure,
Till we find in Jesus,
Joys that shall en-
dure.

Praise to God the Fa-
ther,
Honour to the Son,
To the Holy Spirit
Be the glory one.
Amen.

V. After child-
birth thou still didst
remain a Virgin un-
defiled.

R. O Mother of
God, intercede for us.

CANTICLE OF SIMEON

Luke ii, 29-32

NOW Thou dost dis-
miss Thy servant,
O Lord: according to
Thy word in peace:

Because mine eyes
have seen: Thy salva-
tion.

VERSICLES AND RESPONSES

WHEN Jesus drew nigh to Jericho a certain blind man asked Him for mercy as St. Luke tells us (xviii: 35). When his prayer was not granted and he was rebuked for his entreaties, he cried out much more, "Son of David, have mercy on me." Then Jesus standing commanded him to be brought unto Him and miraculously healed him. In a similar manner we trust that Mary, the Mother of Jesus, will hear our prayer, if we repeatedly ask her to intercede for us and make us worthy of the promises of Christ.

In this hymn we have the last three strophes of the *Ave Maris Stella*.

CANTICLE OF SIMEON

WHEN the Infant Jesus was brought to the temple on the day of His presentation, an old man Simeon, enlightened and directed by the Holy Ghost, came to the temple. Recognizing the Divine Saviour and taking Him into his arms he thanked God in the words of this beautiful prayer. Overwhelmed with joy he blessed the Lord, confessing that all his desires had

Quod parásti * ante
fáciem ómnium popu-
lórum,

Lumen ad revela-
tiónem G é n t i u m, *
et glóriam plebis tuæ
Israël.

Glória Patri.

Sequens Antiphona
dicitur flexis genibus:

Ant. Sub t u u m |
præsídium confúgi-
mus, sancta Dei Génit-
rix: | nostras depre-
cations ne despicias
in necessitatibus, |
sed a perículis cunc-
tis libera nos semper,
Virgo benedícta.

V. Dómine, exáudi
orationem meam.

R. Et clamor meus
ad te véniat.

Orémus

C **ONCEDE**, miséricors
D e u s, fragilitati
n o s t r æ præsídium:
ut, qui s a n c t æ Dei
Genitrícis memóriam

Which Thou h a s t
prepared: before the
face of all peoples,

A light to the reve-
lation of the Gen-
tiles: and the glory of
Thy people Israel.

Glory be.

The following An-
them is said kneeling:

Ant. We fly to thy
patronage, O Holy
Mother of God: de-
spise not our peti-
tions in our necessi-
ties, but deliver us
from all dangers, O
ever blessed Virgin.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

Let us pray

G **RANT**, O merciful
God, protection to
our frailty: that we,
who celebrate the
memory of the Holy

been realized. He praised Jesus as the Light of nations, the Glory of Israel, the Salvation of mankind.

We can imagine, for example, how Blessed Imelda with all the fervor of her loving soul said the same prayer when in her first and only holy Communion she received the same Infant Jesus and embracing Him with most pious and intimate friendship she instantly left this world and went with Him to heaven.

O Jesus, Son of God, Light of light, may the light of Thy word and the fire of Thy sacrifice shine brilliantly in my soul. O Jesus, Son of Mary, glory of Israel and of the whole universe, Thou art my only glory. O Jesus, Saviour of all the world, be my salvation and make me worthy of a spiritual Holy Communion. O Holy Ghost, detach my heart from created things that I may long only for Jesus; direct my mind and heart that I may seek only Jesus; make me follow Thy holy inspirations that I may find Jesus with Mary and Joseph.

Each year on December 22, the Dominican Order celebrates the feast of the Patronage of the Blessed Virgin Mary. From the days of St. Dominic, his Order enjoyed the special maternal protection of Mary. On one occasion when St. Dominic was praying fervently for his Order in the convent of St. Sabina in Rome, our Lord in a vision told him, "I have given thy or-

ágimus; intercessi-
nis ejus auxilio, a
nostris iniquitatibus
resurgamus. Per eún-
dem Dóminum nos-
trum Jesum Christum
Fílium tuum, qui te-
cum vivit et regnat
in unitáte Spíritus
Sancti Deus, per óm-
nia sæcula sæculórum.

R. Amen.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véniat.

V. Benedicámus
Dómino.

R. Deo grátias.

Si cantetur *Salve,
Regina*, sequentes ver-
sus et Responsorium
omittuntur.

V. Ave, María, grá-
tia plena, Dóminus
tecum.

R. Benedícta tu in
mulieribus, et bene-
díctus fructus ventris
tui, Jesus.

Mother of God, may,
by the help of her in-
tercession, arise from
our sins. Through
the same Jesus Christ
our Lord Thy Son,
Who liveth and reign-
eth with Thee in the
unity of the Holy
Ghost, one God,
world without end.

R. Amen.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. Let us bless the
Lord.

R. Thanks be to
God.

The *Salve, Regina*, if
sung, may replace the
Ave, Maria.

V. Hail, Mary, full
of grace, the Lord is
with thee.

R. Blessed art thou
amongst women, and
blessed is the fruit of
thy womb, Jesus.

der to my Mother." Then the Blessed Virgin opened her mantle and, extending it before the eyes of St. Dominic so that its immensity covered the space of all the heavenly country, showed him under its folds a vast number of his friars. Throughout all the centuries it has been the constant practice of the members of the Dominican Order to have recourse to the patronage of our Blessed Lady, and countless are the favors bestowed upon them by Mary.

In the Oration we again humbly pray that by the help of Mary's intercession God may grant us the forgiveness of all our sins.

Blessed Jordan says in his biography of St. Dominic that Blessed Reginald, who was received into the Dominican Order by St. Dominic himself, shortly thereafter fell sick so that the physicians despaired even of saving his life. Then St. Dominic earnestly implored God for him and whilst he was yet praying, the Blessed Virgin Mary appeared to Reginald, anointed him and said, "Let thy feet be shod for the preaching of the Gospel of peace." Then she showed him the habit of the Friars Preachers saying to him, "Behold the habit of thy Order," and so she disappeared from his eyes. At the same time Reginald was cured. Blessed Jordan emphasizes the fact that St. Dominic told this incident to many people and that in Paris he himself heard it from the lips of St. Dominic.

SALVE, Regína, mater misericórdiæ; vita, dulcédo et spes nostra, salve. Ad te clamámus éxsules fílii Hevæ. Ad te suspirámus geméntes et flentes in hac lacrimárum valle (*Hic omnes genuflectunt*). Eja ergo, advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum, benedíctum fructum ventris tui, nobis post hoc exsílum osténde (*Omnes surgunt*). O clemens, o pia, o dulcis Virgo María! (*T. P. Allelúia.*)

V. Dignáre me laudáre te, Virgo sacráta. (*T. P. Allelúia.*)

R. Da mihi virtútem contra hostes tuos. (*T. P. Allelúia.*)

HAIL, holy Queen, Mother of mercy; hail our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears (*All kneel*). Turn then, most gracious advocate, thine eyes of mercy towards us; and, after this our exile, show unto us the blessed fruit of thy womb, Jesus (*All rise*). O merciful, O loving, O sweet Virgin Mary! (*P. T. Alleluia.*)

V. Make me worthy to praise thee, holy Virgin. (*P. T. Alleluia.*)

R. Give me strength against thine enemies. (*P. T. Alleluia.*)

SALVE REGINA

BLESSED JORDAN, who became Master General of the Order after the holy death of St. Dominic (1221), established the custom of singing the *Salve Regina* after Compline in procession to the altar of Mary. This hymn is ascribed to Herman Contractus (1054) and expresses most beautifully our confidence in Mary, our heavenly Mother.

On June 2, 1260, while Blessed Sadoc with his forty-eight beatified companions were devoutly singing the *Salve Regina* in the Dominican Convent Chapel, Sandomir (Poland), they were assassinated by the Tartars and thus gained the glorious crown of martyrdom. Since then it has ever been the pious custom in the Dominican Order to invoke our most gracious Advocate Mary for a holy death by singing the *Salve Regina* whenever a member of the Order is leaving this valley of tears to be admitted to the Beatific Vision of our Lord Jesus Christ.

We do not cease saluting and invoking Mary also by praying the Rosary. In 1922, two Spanish Bishops who had worked in China for more than twenty-five years visited America and said that, by explaining the Rosary, they succeeded best in making known the most excellent prayers and the most consoling mysteries of the Church. "We know of no Catholic," they said, "who left the Church and joined the Protestants, and we ascribe this consoling fact to the power of the holy Rosary."

Orémus

CONCEDE nos, fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et corporis salute gaudere: et gloriósa beatæ Mariæ semper Vírginis intercessióne, a præsénti liberá-ri tristítia et æténa pérfrui lætítia. Per Christum Dóminum nostrum.

R. Amen.

O LUMEN

O Lumen Ecclésiæ, doctor veritátis, rosa patiéntiæ, ebur castitátis, aquam sapiéntiæ, propinásti grá-tis: prædicátor grá-tiæ nos junge beátis. (*T. P. Allelúia.*)

V. Ora pro nobis, beáte Pater Domí-nice. (T. P. Allelúia.)

Let us pray

GRANT we beseech Thee, O Lord God, that we Thy servants may enjoy continual health of mind and body; and that, through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow and hereafter enjoy eternal happiness. Through Christ our Lord.

R. Amen.

O LIGHT

O Light of the Church, doctor of truth, rose of patience, ivory of chastity, freely hast thou dispensed the water of wisdom: herald of grace, unite us to the blessed. (*P. T. Alleluia.*)

V. Pray for us, blessed Father Dominic. (P. T. Alleluia.)

O LUMEN ECCLESIAE

IN THIS solemn Antiphon composed by Constantine of Oviato, we salute St. Dominic, the brilliant exemplar of apostolic virtues, and beseech him to unite us to the blessed in heaven.

We conclude our invocation with the prayer of the Church in the Mass of St. Dominic and ask God to relieve us from the burden of our sins through the intercession of our Holy Father, who promised to be in heaven of greater aid than he could be while still on earth.

St. Catherine of Siena speaking in the person of the Eternal Father says in her *Dialogues* (Ch. 158), "If you look at the ship of your Father Dominic, My beloved son, you will see with what perfect order he governed it, desiring that his children should devote themselves solely to My honor and the salvation of souls, by the light of science. He took on him the office of My Son, the Only Begotten Word. He was, indeed, a shining light, whom I gave to the world through the hands of Mary, whom I placed in the mystical Body of the Church to root out heresy. On what table did he and his sons feed by the light of science? At the table of the Cross, where full of holy desires they fed on souls in My honor. For Dominic desired that his sons should attend to no other end than this, to seek the praise and glory of My Name by the salvation of souls."

R. Ut digni effici-
ámur promissionibus
Christi. (*T. P. Alle-
lúia.*)

Orémus

CONCEDE quæsumus
omnípotens Deus,
ut qui peccatorum
nostrorum p ó n d e r e
prémimur, beáti Dó-
minici confessoris tui
Patris nostri patrocí-
nio sublevémur. Per
Christum Dóminum
nostrum.

R. Amen.

Fidélium ánimæ
per misericórdiam
Dei requiêscant in
pace.

R. Amen.

Postea secreto:

Pater noster, qui es
in cælis: sanctificétur
nomen tuum.

R. That we may be
made worthy of the
promises of Christ.
(*P. T. Alleluia.*)

Let us pray

GRANT, we beseech
Thee, almighty
God, that we who are
oppressed with the
weight of our sins
may be relieved by
the intercession of
Thy confessor and
our Father, the
blessed Dominic.
Through Christ our
Lord.

R. Amen.

May the souls of
the faithful departed
through the mercy of
God rest in peace.

R. Amen.

Then in secret:

Our Father, who
art in heaven: hal-
lowed be Thy name.

Blessed Jordan speaking of St. Dominic's nine years as a Canon Regular of Osma says: He, like a flourishing olive tree and growing cypress, remained day and night in the church, applying himself constantly to prayer and scarcely ever leaving the cloister for fear of shortening the time for contemplation. God had given him a deep sorrow for sinners, for the afflicted and the miserable, whose woes St. Dominic enshrined in his inner sanctuary of compassion, and the deep, loving sorrow he felt for them was so intense as to seek relief in tears. His almost constant habit was to pass the night in prayer and communion with God. During his subsequent apostolic life, however fatigued he might be at the end of a long day's journey, he would press forward hoping to reach some religious house in time to sing Matins; in the Divine Office and in prayer at the foot of the altar throughout the night he sought rest and refreshment.

Thierry d'Apolda gives us this description: It will be noted how St. Dominic prayed with his whole being, with both body and soul, and how his prayer was inspired by the words of Holy Scripture. Sometimes he would bow down before the altar recalling the text of Holy Writ, "The prayer of the humble shall pierce the clouds" (Ecclus. xxxv: 21), or prostrate full length upon the ground he prayed, "God, be merciful to me a sinner" (Luke xviii: 13), an ejaculation which appears to have been a great favorite with him.

Advéníat regnum
tuum.

Fiat volúntas tua,
sicut in cælo, et in
terra.

Panem nostrum
quotidiánum da nobis
hódie.

Et dimítte nobis
débita nostra, sicut et
nos dimíttimus debi-
tóribus nostris.

Et ne nos indúcas
in tentatióem.

Sed líbera nos a
malo. Amen.

Credo in Deum, Pa-
trem omnipoténtem,
Creatórem cæli, et
terræ.

Et in Jesum Chris-
tum, Fílium ejus úni-
cum, Dóminum nos-
trum.

Qui concéptus est
de Spíritu Sancto, na-
tus ex María Vírgine.

Thy kingdom come.

Thy will be done on
earth, as it is in
heaven.

Give us this day
our daily bread.

And forgive us our
trespasses, as we for-
give those who tres-
pass against us.

And lead us not in-
to temptation.

But deliver us from
evil. Amen.

I believe in God,
the Father almighty,
Creator of heaven
and earth.

And in Jesus Christ,
His only Son, our
Lord.

Who was conceived
by the Holy Ghost,
born of the Virgin
Mary.

He taught this form of prostration to his sons, saying, "When the Magi entered Bethlehem and found the Child with Mary His Mother, falling down they adored Him. We also find the God-Man with Mary. 'Come let us adore and fall down, let us weep before the Lord who made us' (Psalm xciv: 6)." At other times he would stand erect and strike his shoulders with an iron chain, repeating the verse of Psalm 17, *Disciplina tua*, etc. Another of his practices was to fix his eyes on the altar or the crucifix, at the same time making numerous genuflections. In this manner he frequently spent the whole period between Compline and Matins, his intention being to imitate the leper of the Gospel who adored our Lord saying, "Lord, if Thou wilt, Thou canst make me clean" (Luke v: 12). Sometimes he suspended his genuflections and remained lost in silent contemplation whilst tears coursed down his cheeks. Again he would stand before the altar with hands outstretched as though holding a book; or he raised them as the priest does at Mass. Now and then he covered his eyes as if to meditate more profoundly; at certain moments he seemed to be listening to a mysterious voice. When petitioning some extraordinary favor from God, he extended his arms in the form of a cross. In all these different attitudes he had the appearance of a prophet conversing with the Most High.

It will be seen from his prayer how great a love St. Dominic had for the Holy Scriptures;

Passus sub Póntio
Piláto, crucifíxus,
mórtuus, et sepúltus:

Descéndit ad ífe-
ros: tértia die resur-
réxit a mórtuis:

Ascéndit ad cælos,
sedet ad dexteram
Dei Patris omnipo-
téntis:

Inde ventúrus est
judicáre vivos, et
mórtuos.

Credo in Spíritum
Sanctum,

Sanctam Ecclésiám
cathólicam,

Sanctórum commu-
niónem,

Remissiónem pec-
catórum,

Carnis resurrecti-
onem,

Vitam ætérnam.
Amen.

Suffered under Pon-
tius Pilate, was cru-
cified, died, and was
buried.

He descended into
hell: the third day
He rose again from
the dead:

He ascended into
heaven, sitteth at the
right hand of God
the Father almighty:

From thence He
shall come to judge
the living and the
dead.

I believe in the Holy
Ghost,

The Holy Catholic
Church,

The communion of
saints,

The forgiveness of
sins,

The resurrection of
the body,

And life everlast-
ing. Amen.

reading the inspired Word of God with profound reverence and eager delight he passed from reading to prayer and from prayer to the contemplation of divine truths. Nor did his many, long and weary journeys interrupt his converse with God. He frequently begged his companions to go on before, or to remain at a little distance behind, reminding them of the words of Osee, "I will lead her (the soul) into the wilderness and there I will speak to her heart" (Osee ii: 74). Walking alone he meditated on different passages of Scripture, or otherwise, when his heart overflowed with holy joy, he would break forth into sacred song, the *Veni Creator* and the *Ave Maris Stella* being most frequently on his lips. He was so convinced of the necessity of continual prayer that he commanded his sons to speak either to God or of God; and how faithfully this injunction was carried out may be seen from the lives of the first Friars. St. Dominic scourged himself to blood with an iron chain thrice each night. He kept the fasts and perpetual abstinence with the utmost rigor; he had no cell of his own; the little sleep he allowed himself he took on the pavement of the church; his journeys were always made on foot and his labors were incessant.

Prayer After the Office

Composed by St. Bonaventure

By special indult of Leo X, all who say this prayer devoutly kneeling may gain an indulgence in satisfaction for the faults and defects committed during the recitation of the Office.

SACROSANCTAE et indivíduæ Trinitāti, crucifíxi Dómini nostri Jesu Christi humanitāti, beatíssimæ ac gloriosíssimæ semperque vírginis Maríæ fecúndæ integritāti, et ómnium sanctórum universitāti, sit sempitérna laus, honor, virtus, et glória ab omni creatúra, nobisque remissio ómnium peccatórum, per infiníta sæcula sæculórum. Amen.

V. Beáta viscera Maríæ vírginis, quæ portavérunt æténi Patris Fílium.

TO THE most holy and undivided Trinity, to the crucified humanity of our Lord Jesus Christ, to the fruitful virginity of the most blessed and glorious virgin Mary, and to the multitude of all the saints, may everlasting praise, honor, power, and glory be given by every creature, and may we obtain the pardon of all our sins, world without end. Amen.

V. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Prayer After the Office

THE Church enjoins upon us religious the duty of reciting the Holy Office in her name and in behalf of the interest of the whole Christian society. We thus assist the Church militant in her trials, alleviate the Church suffering in Purgatory, and give thanks and honor to God for the victories of the Church triumphant. When we pray the Little Office, therefore, we represent the entire Church before God and His most Holy Mother Mary.

At the close of our prayer, being mindful of the advice of the Holy Ghost so often given in Holy Scripture, "Pray without ceasing" (I Thess. v: 17), we renew this our intention. In all humility we express our desire that the Most Holy Trinity, the holy Humanity of Jesus Christ, the Blessed Virgin Mary, and all the Saints be glorified by all and forever. We also again implore the forgiveness of all our sins.

We conclude our prayer by praising Mary, the Mother of our Lord Jesus Christ, in the words of the woman in the Gospel (Luke xi: 27) who in His very presence extolled her who had given Him birth.

R. Et beáta úbera,
quæ lactavérunt Chris-
tum Dóminum.

Et dicitur pro felici
statu Ecclesiæ et Sum-
mi Pontificis secreto
Pater noster et *Ave*
Maria.

Pater noster, qui es
in cælis: sanctificétur
nomen tuum.

Advéniat regnum
tuum.

Fiat volúntas tua,
sicut in cælo, et in
terra.

Panem nostrum
quotidiánum da nobis
hódie.

Et dimítte nobis
débita nostra, sicut et
nos dimíttimus debi-
tóribus nostris.

Et ne nos indúcas
in tentatiónem.

Sed líbera nos a
malo. Amen.

R. And blessed are
the breasts which
nourished Christ the
Lord.

Then for the welfare
of the Church and of
the Sovereign Pontiff
the *Our Father* and
Hail Mary are said in
secret.

Our Father, who
art in heaven: hal-
lowed be Thy name.

Thy kingdom come.

Thy will be done on
earth, as it is in
heaven.

Give us this day
our daily bread.

And forgive us our
trespasses, as we for-
give those who tres-
pass against us.

And lead us not in-
to temptation.

But deliver us from
evil. Amen.

The Lord's prayer according to St. Thomas (S. T. II. II. 83. 9) is most perfect because it interprets our desires according to their right object and their right order. The first object of our desires is our final end, and the second object is whatsoever is directed to the end. Our end is God, towards whom all our affections tend — first, by willing His glory, loving God in Himself; secondly, by willing to enjoy His glory, whereby we love ourselves in God. Thus the first petition is, Hallowed be Thy Name, and the second is, Thy Kingdom come. To the same end — God our beatitude — we are directed in a three-fold way: first, principally, by our merits, which by their very nature prove useful to the end; wherefore we pray, Thy will be done. Secondly, instrumentally, by those things which help us to merit; and so we pray, Give us this day our daily bread, which is sacramental food for our soul as bread is for our body. Thirdly, we are directed accidentally, by removing the obstacles, the first of which is sin that excludes from heaven. Hence we pray, Forgive us our trespasses. The second obstacle is temptation in all its forms which hinder us from conforming to God's will. Lead us not into temptation; that is, let us not be conquered by them. The third obstacle is our present penal state which is a hindrance to a sufficiency of life. So we pray, Deliver us from evil.

Ave, María, grátia plena, Dóminus tecum:

Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.


Sancta María, Mater Dei, ora pro nobis peccatóribus nunc et in hora mortis nostræ. Amen.

Hail, Mary, full of grace, the Lord is with thee:

Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Salve Regina



Sal- ve, Re- gi- na, mater mi-se-ri-
 córdi- æ. Vi- ta, dul- cé- do et spes
 no-stra, sal- ve. Ad te clamá-mus éxsu- les
 fi-li- i He-væ. Ad te suspi-rá- mus gémén-
 tes et flentes in hac lacrimá-rum val- le.
 E-ja ergo, advo-cá- ta nostra, illos tu-
 os mi-se-ri-cór- des ócu-los ad nos con-
 vér- te. Et J̄sum, benedi-ctum fructum



V. Dignáre me laudáre te, Virgo sacráta.
 (T. P. Allelúia.)

R. Da mihi virtútem contra hostes tuos.
 (T. P. Allelúia.)

The Hebdomadarian sings:

Orémus

CONCEDE nos fámulos tuos, quæsumus, Dómi-
 ne Deus, perpétua mentis et córporis salú-
 te gaudére: et gloriósa beátæ Maríæ semper
 Vírginis intercessióne, a præsénti liberári
 tristítia et ætéRNA pérfrui lætítia. Per Chris-
 tum Dóminum nostrum.

R. Amen.

O Lumen

O lumen Ecclé- si- æ, Do-
ctor ve-ri-tá- tis, Ro- sa pa-ti-én-
ti- æ, E- bur casti- tá-tis, A- quam sa-
pi- énti- æ Propinásti gra- tis: Prædi- cá- tor
gra- ti- æ Nos junge be- á-tis. T. P. Alle-
lú-ja.

V. Ora pro nobis, beáte Pater Domínice.
(T. P. Allelúia.)

R. Ut digni efficiámur promissionibus Chris-
ti. (T. P. Allelúia.)

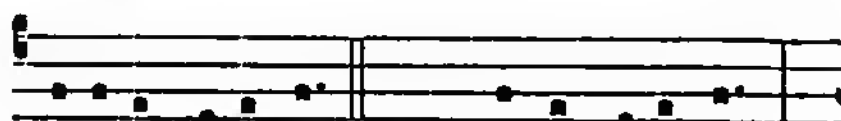
The Hebdomadarian sings:

Orémus

CONCEDE, quæsumus, omnipotens Deus: ut, qui peccatorum nostrorum pøndere prémi-mur, beáti Domínici, Confessóris tui, Patris nostri, patrocínio sublevémur. Per Christum Dóminum nostrum.

R. Amen.

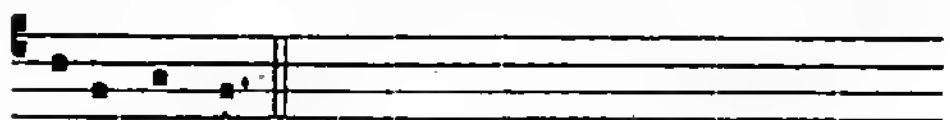
Litaniæ Lauretanæ B. M. V.



Kýri-e, e-léison. *R.* Christe, e-léison.



Kýri-e, e-léison. Christe, audi nos. *R.* Christe,

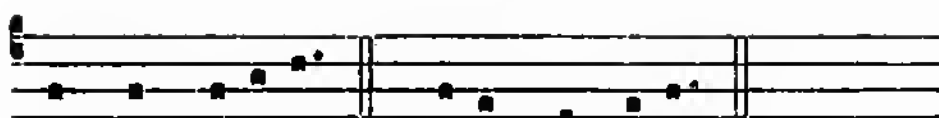


exáudi nos.



Pater de cæ-lis, De-us, *R.* Miseré-re nobis.

Fili, Redemptor mundi, Deus,	miserére nobis.
Spiritus Sancte, Deus,	miserére nobis.
Sancta Trinitas, unus Deus,	miserére nobis.



Sancta Mari-a, R. Ora pro nobis.

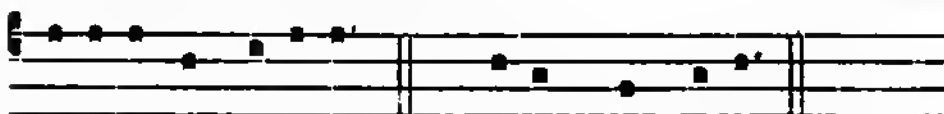
Sancta Dei Gènitrix,	ora pro nobis.
Sancta Virgo Virginum,	ora.
Mater Christi,	ora.
Mater divínæ grátiae,	ora.
Mater purissima,	ora.
Mater castissima,	ora.
Mater inviolâta,	ora.
Mater intemerâta,	ora.
Mater amâbilis,	ora.
Mater admirâbilis,	ora.
Mater boni consilii,	ora.
Mater Creatôris,	ora.
Mater Salvatôris,	ora.
Virgo prudentissima,	ora.
Virgo venerânda,	ora.
Virgo prædicânda,	ora.
Virgo potens,	ora.
Virgo clemens,	ora.
Virgo fidélis,	ora.



Spéculum justi-ti-æ, R. Ora pro nobis.

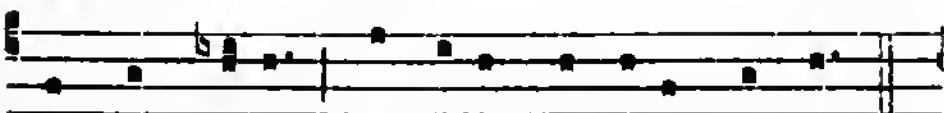
Sedes sapiéntiæ,	ora pro nobis.
Causa nostræ lætitiæ,	ora.
Vas spirituâle,	ora pro nobis.
Vas honorâbile,	ora.
Vas insigne devotiônis,	ora.
Rosa mýstica,	ora.
Turris Davidica,	ora.
Turris ebúrnea,	ora.
Domus áurea,	ora.
Fóederis arca,	ora.

Jánua cæli,	ora.
Stella matutína,	ora.
Salus infirmórum,	ora.
Refúgium peccatórum,	ora.
Consolátrix afflictórum,	ora.
Auxílium Christianórum,	ora.

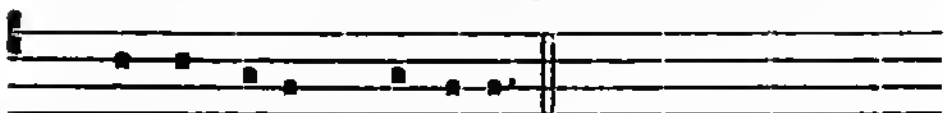


Regína Angelórum, R. Ora pro nobis.

Regína Patriarchárum,	ora pro nobis.
Regína Prophetárum,	ora.
Regína Apostolórum,	ora.
Regína Mártýrum,	ora.
Regína Confessórum,	ora.
Regína Virgínium,	ora.
Regína Sanctórum ómnium,	ora.
Regína sine labe origináli concépta,	ora.
Regína sacratíssimi Rosárii,	ora.
Regína pacis,	ora.



Agnus De-i, qui tollis peccáta mundi,

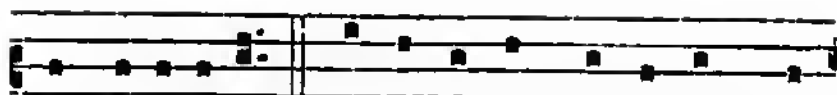


R. Parce nobis, Dómine.

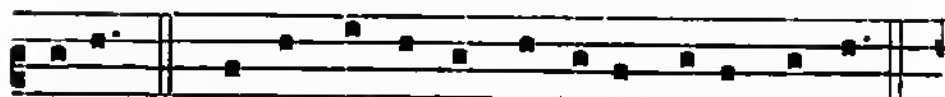
Agnus Dei, qui tollis peccáta mundi, exáudi nos,
Dómine.

Agnus Dei, qui tollis peccáta mundi, miserére
nobis.

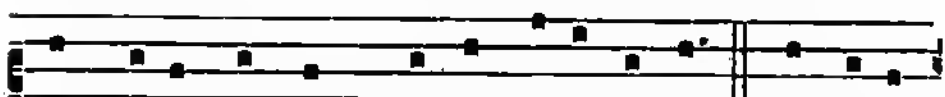
Inviolata



Invi-o-láta, intácta et casta es, Ma-



ri-a, Quæ es effécta fúlgida cæli porta.



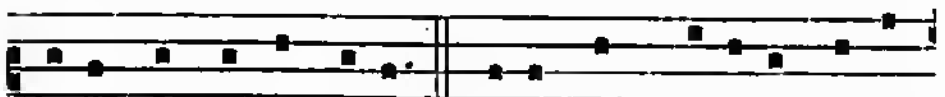
O Mater alma Christi ca-ríssima, Súscipe



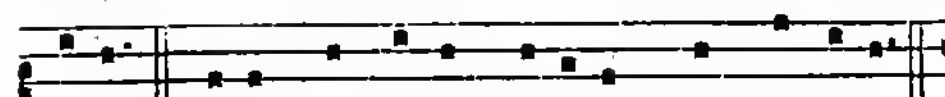
pi-a laudum præcóni-a. Nostra ut pura pé-



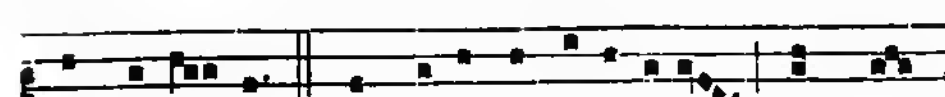
ctora sint et córpora, Te nunc flágitant de-



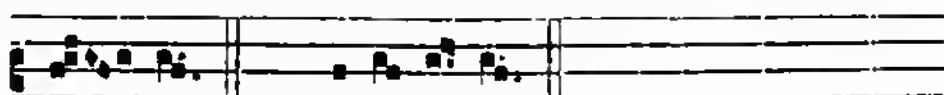
vóta corda et ora. Tu-a per precáta dulci-



sona Nobis concédas véni-am per sæcu-la.



O benígna, quæ so-la invi-o-láta perman-



si- sti. T. P. Alle-lú-ja.

V. Ora pro nobis, sancta Dei Génitrix. (*T. P. Allelúia.*)

R. Ut digni efficiámur promissionibus Christi. (*T. P. Allelúia.*)

Orémus

GRATIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui Incarnatiónem cognóvimus, per Passiόνem ejus et Crucem ad resurrectiόνis glóriam perducámur. Per eúndem Christum Dóminum nostrum.

R. Amen.

INVOLATA

Invioláta, intácta et
cásta es María,

Quæ es effécta fúlgi-
da cæli porta,

O Mater alma Chris-
ti caríssima!

INVOLATA

Thou art inviolate,
undefiled and chaste,
O Mary.

Thou hast been made
the resplendent
gate of heaven,

O loving and dearest
mother of Christ!

Súscipe pia laudum
præcónia.

Nóstra ut pura péc-
tora sint et cór-
pora:

Te nunc flágitant de-
vóta corda et ora.

Tua per precáta dul-
císona,

Nobis concédas véni-
am per sácula.

O benígna, quæ sola
invioláta perman-
sísti. (*T. P. Alle-
lúia.*)

V. Ora pro nobis,
sancta Dei Génitrix.
(*T. P. Allelúia.*)

R. Ut digni efficiá-
mur promissionibus
Christi. (*T. P. Alle-
lúia.*)

Orémus

GRATIAM tuam, quæ-
sumus Dómine
méntibus nostris in-
fúnde: ut, qui, án-

Accept our devout
hymns of praise.

That our minds and
bodies maybe pure,

Devoted hearts and
lips now implore
thee.

Through thy sweet
sounding prayers,

Grant us pardon for-
ever.

O kind one, who alone
didst remain invio-
late. (*P. T. Alle-
luia.*)

V. Pray for us, O
holy Mother of God.
(*P. T. Alleluia.*)

R. That we may be
made worthy of the
promises of Christ.
(*P. T. Alleluia.*)

Let us pray

POUR forth, we be-
seech Thee, O
Lord, Thy grace in-
to our hearts, that we

gelo nuntiánte, Christi fílii tui incarnati-
ónem cognóvimus, per
passiónem ejus et cru-
cem ad resurrectiónis
glóriam perducámur.
Per eúndem Chris-
tum Dóminum nos-
trum.

R. Amen.

to whom the incarna-
tion of Christ Thy
Son was made known
by the message of an
gel, may by His pas-
sion and cross be
brought to the glory
of His resurrection.
Through the same
Christ our Lord.

R. Amen.

Regina Cæli



Regina cæli lætá- re, al-
le-lú-ja; qui-a quem me-ru- isti por-
tá-re, alle- lúja, re- surre-
jam ascén-
xit, sic- ut dixit, al-le- lúja: O-ra pro no-
dit,



V. Ora pro nobis, sancta Dei Génitrix. (*T. P. Allelúia.*)

R. Ut digni efficiámur promissionibus Christi. (*T. P. Allelúia.*)

Orémus

GRATIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui Incarnatiónem cognóvimus, per Passiόνem ejus et Crucem ad resurrectiόνis glóriam perducámur. Per eúndem Christum Dóminum nostrum.

R. Amen.

Commemoration of the Saints and Blessed of the Dominican Order

These Commemorations do not properly belong to the Little Office of the Blessed Virgin Mary, but are recommended to be made at first and second Vespers and Lauds of the feast to which they refer.

When a feast has not its own proper Antiphons, the following are to be used as directed for the feast.

For a Martyr

AT I. VESPERS

Ant. Hic est vere
M a r t y r, qui pro
Christi nómine sán-
guinem suum fudit,
qui m i n a s júdicum
non tímuit, nec terré-
næ dignitátis glóriam
quæsívit; sed ad cæ-
léstia regna feliciter
pervénit.

V. Ora pro nobis,
beáte N. (Allelúia).

R. Ut digni effici-
ámur promissionibus
Christi (Allelúia).

Ant. This is truly
a Martyr, who has
shed his blood for the
name of Christ, who
has not feared the
menaces of men, nor
has s o u g h t earthly
glory, but has hap-
pily arrived at the
heavenly kingdom.

V. Pray for us, O
Blessed N. (Alleluia).

R. That we may be
made worthy of the
promises of Christ
(Alleluia).

AT LAUDS

Ant. Qui vult venire post me, ábneget semetípsum, et tollat crucem suam, et sequátur me.

V. Coróna áurea super caput ejus (Allelúia).

R. Expréssa signo sanctitátis (Allelúia).

Ant. If any man will come after me, let him deny himself, and take up his cross and follow me.

V. A crown of gold upon his head (Alleluia).

R. Adorned with the emblem of sanctity (Alleluia).

AT II. VESPERS

Ant. Iste est qui pro lege Dei sui morti se trádedit, non dubitávit mori, ab iníquis interféctus est, et in ætérnum vivit cum Christo. Agnum secútus est, et accépit palmam.

Ant. This is he who for the law of God gave himself up to death, he did not fear to die, he was killed by the impious, and he lives eternally with Christ. He followed the Lamb and received the palm.

V. and *R.* as at I. Vespers.

For Many Martyrs

AT I. VESPERS

Ant. Gaudent in cælis ánimæ Sanctórum, qui Christi vestígia sunt secúti; et

Ant. The souls of the Saints, who have followed the footsteps of Christ, rejoice in

quia pro ejus amore
sanguinem suum fu-
derunt, ideo cum
Christo regnabunt in
æternum.

V. Ora pro nobis,
beate *N.* cum Sociis
tuis (Allelúia).

R. Ut digni effici-
amur promissionibus
Christi (Allelúia).

heaven: and because
they have shed their
blood for love of Him,
they shall reign for
ever with Christ.

V. Pray for us,
Blessed *N.* with your
Companions (Alle-
luia).

R. That we may be
made worthy of the
promises of Christ
(Alleluia).

AT LAUDS

Ant. Isti sunt Sanc-
ti, qui, pro Dei amó-
re, minas hóminum
contempsérunt; sanc-
ti Mártyres in regno
cælórum exsultant
cum Angelis. O quam
pretiosa est mors
Sanctorum, qui assí-
due assístunt ante
Dóminum, et ab invi-
cem non sunt separá-
ti.

V. Mirabilis Deus
(Allelúia).

R. In Sanctis suis
(Allelúia).

Ant. These are the
Saints, who, for the
love of God, despised
the threats of men.
The holy Martyrs re-
joice with the Angels
in heaven. O how
precious is the death
of the Saints who
continuously stand be-
fore the Lord, and
are never separated
from one another.

V. God is wonder-
ful (Alleluia).

R. In his Saints
(Alleluia).

AT II. VESPER

Ant. A b s t é r g e t
Deus o m n e m lácri-
mam ab óculis Sanc-
tórur, et jam non
erit ámplius n e q u e
luctus, neque clamor,
sed nec ullus dolor,
quóniam prióra tran-
siérunt.

Ant. God will wipe
away every tear from
the eyes of the Saints,
and then there will
be no more mourning
nor clamour, nor any
sorrow, for the for-
mer things have
passed away.

V. and R. as at I. Vespers.

For a Confessor

AT I. VESPER

Ant. Conféssor Dó-
mini N. (*hic dicitur
Sancti vel Beati no-
men*) astántem ple-
bem corróborá sanc-
ta intercessióne, ut,
qui vitiórur pón-
dere prémimur, beati-
túdi-
nis tuæ glória suble-
vémur et, te d u c e,
ætérna præmia con-
sequámur.

Ant. O Confessor
of the Lord N. (*here
insert the name of
the Saint or Blessed*)
assist, by thy holy in-
tercession the people
here present, that, op-
pressed by the weight
of imperfections, we
may be supported by
the glory of thy hap-
piness, and, guided by
thee, attain to eter-
nal rewards.

V. Ora pro nobis,
beáte N. (Alleluía).

V. Pray for us,
Blessed N. (Alleluia).

R. Ut digni effici-
ámur promissionibus
Christi (Allelúia).

R. That we may be
made worthy of the
promises of Christ
(Alleluia).

AT LAUDS

Ant. E u g e, serve
bone et fidélis, quia
in pauca fuísti fidélis,
supra multa te con-
stítuam, dicit Dómi-
nus.

Ant. Well, donethou
good and faithful
servant, because thou
hast been faithful
over the few things,
I will make thee ruler
over many things,
saith the Lord.

V. Justus germiná-
bit sicut lílium (Al-
lelúia).

V. The just shall
flourish like the lily
(Alleluia).

R. Et florébit in
ætérum ante Dómi-
num (Allelúia).

R. And shall pros-
per for ever before
the Lord (Alleluia).

AT II. VESPERS

Ant. Similábo eum
viro sapiénti, qui ædi-
ficávit domum suam
supra petram.

Ant. I shall liken
him to the wise man,
who built his house
upon a rock.

V. and *R.* as at I. Vespers.

**For One or More Martyrs and Confessors
During Paschal Time**

AT I. VESPER

Ant. Fíliæ Jerúsalem, veníte, et vidéte Mártýrem cum corónâ, qua coronávit eum Dóminus in die solemnitatís et lætitiæ. Allelúia. allelúia.

Ant. Daughters of Jerusalem, come and see the Martyr with the crown with which the Lord has crowned him on the day of solemnity and joy. Alleluia, alleluia.

V. and *R.* as above respectively, with *Alleluia* added.

AT LAUDS

Ant. Lux perpétua lucébit Sanctis tuis, Dómine, allelúia, et æternitas témporum, allelúia, allelúia, allelúia.

Ant. Perpetual light shall shine upon Thy Saints, O Lord, alleluia, and eternity of times, alleluia, alleluia, alleluia.

V. and *R.* as above respectively for Lauds, with *Alleluia* added.

AT II. VESPER

Ant. In civitaté Dómini clare sonant júgiter órgana Sanctórum, ibi Angeli et Archángeli hymnum

Ant. In the city of the Lord the organs of the Saints loudly resound; there the Angels and Archan-

decántant ante thronum D e i. Allelúia, allelúia.

gels sing a hymn before the throne of G o d. Alleluia, alleluia.

V. and R. as at I. Vespers.

• For a Virgin

AT I. VESPERS

Ant. Ista est Virgo sápiens, quam Dóminus vigilántem invénit, quæ, accépta lámpade, sumpsit secum óleum, et, veniénte Dómino, introívit cum eo ad núptias (Allelúia).

V. Ora pro nobis, beáte N. (Allelúia).

R. Ut digni efficiámur promissionibus Christi (Allelúia).

Ant. This is the wise Virgin, whom the Lord found vigilant, who, having taken up her lamp, brought with her oil, and, when the Lord came, entered with Him to the nuptials (Alleluia).

V. Pray for us, Blessed N. (Alleluia).

R. That we may be made worthy of the promises of Christ (Alleluia).

AT LAUDS

Ant. V e n i, elécta mea, et ponam in te thronum meum, quia concupívit Rex spéciem tuam (Allelúia).

Ant. Come, O my chosen one, and I will establish my throne in thee, for the King has greatly desired thy beauty (Alleluia).

V. Adducéntur Regi Vírgines post eam (Allelúia).

R. Próximæ ejus afferéntur tibi (Allelúia).

V. After her shall Virgins be brought to the King (Alleluia).

R. Her companions shall be conducted to Thee (Alleluia).

AT II. VESPERS

Ant. Accínxit fortitúdine lumbos suos, et roborávit bráchium suum: ideóque lucérna ejus non exstinguétur in sempitérnum (Allelúia).

Ant. She has girt her loins with fortitude and strengthened her arm; hence her lamp will never be extinguished (Alleluia).

V. and *R.* as at I. Vespers.

For Many Virgins

AT I. VESPERS

Ant. Prudéntes Vírgines, aptáte lámpades vestras: ecce sponsus venit, exíte óbviám ei (Allelúia).

V. Ora pro nobis, beáta *N.* cum Sodálibus tuis (Allelúia).

R. Ut digni effici-

Ant. O prudent Virgins, prepare your lamp: behold the spouse cometh, go forth to meet him (Alleluia).

V. Pray for us, Blessed *N.* with your Companions (Alleluia).

R. That we may be

ámur promissionibus Christi (Allelúia).	made worthy of the promises of Christ (Alleluia).
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AT LAUDS

Ant. Símile erit regnum cælórum decem virgínibus: quæ, accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ (Allelúia).

V. Adducéntur Regi vírgines post eam (Allelúia).

R. Próximæ ejus afferéntur tibi (Allelúia).

Ant. The kingdom of heaven will be like to the ten virgins, who, taking up their lamps, went forth to meet the bridegroom and the bride (Alleluia).

V. After her shall virgins be brought to the King (Alleluia).

R. Her companions shall be conducted to Thee (Alleluia).

AT II. VESPERS

Ant. Accínxit fortitúdine, *as at II. Vespers for one Virgin.*

V. and *R.* as at I. Vespers.

For One, Neither Virgin Nor Martyr
(Widow)

AT I. VESPERS

<i>Ant.</i> Veni, elécta mea, et ponam in te thronum meum, quia	<i>Ant.</i> Come, O my chosen one, and I will establish my throne
---	---

concupívit Rex spé-
em tuam (Allelúia).

V. Ora pro nobis,
beáta N. (Allelúia).

R. Ut digni effi-
ámur promissionibus
Christi (Allelúia).

in thee for the King
has greatly desired
thy beauty (Alleluia).

V. Pray for us,
Blessed N. (Alleluia).

R. That we may be
made worthy of the
promises of Christ
(Alleluia).

AT LAUDS

Ant. Manum suam
apérut inopi, et pal-
mas suas exténdit ad
páuperem: fortitúdo
et decor indumentum
ejus, et ridébit in die
novíssimo (Allelúia).

V. Elégit eam De-
us et praelégit eam
(Allelúia).

R. Et habitáre eam
facit in tabernáculo
suo (Allelúia).

Ant. She opened
her hand to the poor,
and she stretched
forth her hands to
the needy: strength
and beauty have been
her garment, and she
shall laugh on the last
day (Alleluia).

V. The Lord has
chosen her, and pre-
elected her (Alleluia).

R. And made her
to dwell in his taber-
nacle (Alleluia).

AT II. VESPER

Ant. Accínxit fortitúdine, etc., as in II.
Vespers of a Virgin.

V. and R. as at I. Vespers.

Feasts of January

Sunday between the feast of The Circumcision and The Epiphany.

Feast of the Holy Name

AT I. VESPERS

Ant. Fecit mihi magna qui potens est: et sanctum nomen ejus.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc, et usque in sæculum.

Ant. He who is mighty hath done great things to me: and holy is His name.

V. May the name of the Lord be blessed.

R. Henceforth now and forever.

AT LAUDS

Ant. Dedit se ut liberáret pópulum, et acquireret sibi nomen ætérnum.

V. Adjutórium nostrum in nómine Domini.

R. Qui fecit cælum et terram.

Ant. He gave Himself that he might free His people, and acquire for Himself an eternal name.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

AT II. VESPERS

Ant. Vocábis nomen ejus Jesum: ipse enim salvum faciet

Ant. Thou shalt call His name Jesus, for He shall save His

pópulum suum a peccátiis eórum.

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc, et usque et sáeculum.

Orémus

DEUS, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et Jesum vocári iussisti: concéde propítius ut cuius sanctum nomen venerámur in terris, ejus quoque aspéctu perfruámur in cælis. Qui tecum vivit et regnat per ómnia sáecula sæculórum.

R. Amen.

people from their sins.

V. May the name of the Lord be blessed.

R. Henceforth now and forever.

Let us pray

O GOD, who didst make Thy only-begotten Son the Savior of the human race, and didst command Him to be called Jesus, grant propitiously that Him whose holy name we venerate on earth, we may behold in the glorious vision of heaven. Who with Thee liveth and reigneth world without end.

R. Amen.

JANUARY 2

B. Stephana of Quinzanis, Virg.

Antiphons, Versicles and Responsories for I. and II. Vespers and Lauds are taken from the Common of a Virgin, page 252.

Orémus

DEUS, qui beátam
Stéphanam, Vír-
ginem tuam, Cruci-
fixi amore succénsam,
ejúsdem passiónis con-
sórtem mirabíliter ef-
fecísti: præsta, quæ-
sumus, ut, ejus exem-
plo et intercessióne,
imáginí Fílii tui con-
fórmes fíeri mereá-
mur: Qui tecum vivit
et regnat per ómnia
sæcula sæculórum.

R. Amen.

Let us pray

O GOD, who, after a
wonderful man-
ner, didst cause Bless-
ed Stephana, Thy Vir-
gin, burning with the
love of her crucified
Lord, to become a
partaker of His Pas-
sion, grant we be-
seech Thee, that we,
by her prayers and
example, may likewise
deserve to be made
conformable to the
image of Thy Son:
Who liveth and reign-
eth with Thee world
without end.

R. Amen.

JANUARY 3

B. Zedislava Berk., Widow

*Ants., V. and R. from the Common of one
neither Virgin nor Martyr, page 254.*

Orémus

DEUS, qui beátæ Ze-
díslavæ concédere
dignátus es ut te
júgiter erécta mente

Let us pray

O GOD, who didst
deign to grant
Blessed Zedislava to
contemplate Thee

contemplantur, unáque próximo solícite prospiceret: ea intercedente, fac nos diligenti stúdio cælestibus insistere et caritatem piis opéribus exercere. Per Christum Dóminum nostrum.

R. Amen.

with an upright mind and sedulously to promote the welfare of her neighbour, grant that, by her intercession, we may diligently aspire after heavenly things, and in holy works exercise the virtue of charity. Through Christ our Lord.

R. Amen.

JANUARY 15

B. Francis de Capillas, Mart.

Ants., VV. and RR., page 246.

Orémus

DEUS, qui beáti Mártiris tui Francisci fidem mirábili constántia roborásti: concéde propítius Ecclesiæ tuæ, ut, ejus précibus adjúta, novos ubique fidei triúmphos celebráre mereátur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst strengthen with wonderful constancy the faith of Thy blessed Martyr Francis: graciously grant Thy Church that, aided by his prayers it may merit to celebrate everywhere fresh triumphs of faith. Through Christ our Lord.

R. Amen.

JANUARY 16

B. Gundisalvus, Conf.*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beáti Gundisálvi, Confessóris tui, mentem sancti Nóminis tui amóre mirabíliter inflamásti: concéde quæsumus ut, illíus vestígiis inhæréntes, semper te cogitémus, quæque tibi grata sunt inflammáto stúdio faciámus. Per Christum Dóminum nostrum.

*R. Amen.**Let us pray*

O GOD, who didst wonderfully inflame the mind of Blessed Gundisalvus, Thy Confessor, with the love of Thy holy Name; grant, we beseech Thee, that, treading in his footsteps, we may ever think on Thee, and with fervent zeal do those things that are agreeable to Thee. Through Christ our Lord.

R. Amen.

JANUARY 19

B. Andrew of Peschiera, Conf.*Ants., VV. and RR., page 249..**Orémus*

DOMINE Jesu Christe, qui beátum Andréam, Confessó-

Let us pray

O LORD Jesus Christ, who didst adorn Blessed Andrew, Thy

rem tuum, apostólico
spíritu decorásti: fac
nos, ejus imitatióne,
ita verbo et exémplo
profícere, ut úberem
fructum inde reférre
valeámus: qui vivis
et regnas, Deus, per
ómnia sǽcula sǽcu-
lórum.

R. Amen.

Confessor, with the
Apostolic spirit, grant,
that, in imitation of
him, our words and
example may be so
profitable, that we
may bear abundant
fruit thereby: Who
livest and reignest
God world without
end.

R. Amen.

JANUARY 23

St. Raymund of Pennafort, Conf.

AT I. VESPERS

Ant. Doctrínæ suæ
rádiis illustrávit se-
déntes in errorum
ténébris, et caritátis
ardóre vinctos in
mendicitáte et ferro
redémit.

V. Ora pro nobis,
beáte Raymúnde.

R. Ut digni effici-
ámur promissionibus
Christi.

Ant. By the rays
of his doctrine he il-
luminated those who
sat in the darkness of
error, and he saved
the unfortunate by
the ardour of his
charity.

V. Pray for us, O
Blessed Raymund.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Vincitos liberávit de manu inimicórum, et edúxit përditos de via iniquitátis, ut dirigerent pedes suos in viam pacis.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

Ant. He delivered the prisoners from the hands of their enemies, and he withdrew the impious from the way of iniquity that they might direct their steps in the path of peace.

V. The just shall flourish like the lily.

R. And shall prosper for ever before the Lord.

AT II. VESPERS

Ant. O beáte Raymúnde, quem doctrínæ comméndat véritas, et virginális exórnat cástitas, salútis sémitam nos édoce, et puritátem cordis nobis óbtine, ut per tua suffrágia consequámur ætérna gáudia.

V. Ora pro nobis, beáte Raymúnde.

Ant. O Blessed Raymund, commendable for truth of doctrine and virginal chastity, teach us the way of salvation, and obtain for us purity of heart, so that, through your intercession, we may come into possession of the eternal joys.

V. Pray for us, O Blessed Raymund.

R. Ut digni efficiámur promissionibus Christi.

Orémus

DEUS, qui beátum Raymúndum pœniténtiæ Sacraménti insígnem mínistrum elegísti, et per maris undas mirábiliter traduxísti: concéde, ut, ejus intercessióne, dignos pœniténtiæ fructus fácere, et ad ætérnæ salútis portum perveníre valeámus. Per Christum Dóminum nostrum.

R. Amen.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, who didst choose Blessed Raymund for a glorious minister of the Sacrament of Penance, and didst guide him wonderfully across the waves of the sea, grant that we, through his intercession, may bring forth worthy fruits of penance, and at length reach the haven of salvation. Through Christ our Lord.

R. Amen.

JANUARY 24

B. Marcolinus, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, cui humílium et mansuetórum semper plácuít depre-

Let us pray

O GOD, to whom the prayer of the humble and meek hath

cátio, fac nos beáti Marcolíni précibus et exémplis ita profícere, ut, vere mites et húmiles corde effécti, facílius tua dona capiámus. Per Christum Dóminum nostrum.

R. Amen.

always been pleasing, grant that we may so profit by the prayers and example of Blessed Marcolinus, that, becoming truly meek and humble of heart, we may the more readily receive Thy gifts. Through Christ our Lord.

R. Amen.

JANUARY 26

B. Margaret of Hungary, Virg.

Ants., VV. and RR., page 252.

Orémus

DEUS, fidélium remunerátor animárum, qui beátæ Margarítæ Vírginis renunciatióem perfectam et mortificatióem assíduam donis spirituálibus et gáudiis ætérnis decorásti: fac nos, ejus intercessióne et exémpló, carnis vítia contérere et terréna despícere, ut vitam as-

Let us pray

O GOD, the rewarder of faithful souls, who didst enrich Blessed Margaret, Thy Virgin, with spiritual gifts and eternal joys for her perfect renunciation of all things and her constant mortification, grant that we, through her prayers and example, may destroy the vices of the flesh.

sequámur ætérnam.
Per Christum Dómi-
num nostrum.

R. Amen.

and despise all earthly
things, and so attain
to everlasting life.
Through Christ our
Lord.

R. Amen.

JANUARY 28

B. Mary Mancini, Vid.

Ants., VV. and RR., page 254.

Orémus

DEUS, qui beátam
Maríam, tuæ grá-
tiæ ubertáte præven-
tam, contemplatiónis
dono et exímia in
próximam caritáte
mirábilem effecísti:
ejus nobis imitatióne
concéde ut, cæléstia
meditántes et áliis
misericórdiam exhi-
béntes, ætérnam gló-
riam cum ipsa conse-
qui mereámur. Per
Christum Dóminum
nostrum.

R. Amen.

Let us pray

O GOD, who didst
endow Blessed
Mary with an abun-
dant of Thy grace,
and didst make her
wonderful for the
gift of contemplation
and for her singular
charity towards her
neighbour, grant un-
to us, through her in-
tercession, that, med-
itating upon heavenly
things, and ever show-
ing mercy unto oth-
ers, we may deserve
to attain to everlast-
ing glory with her.
Through Christ our
Lord.

R. Amen.

Feasts of February

FEBRUARY 13

St. Catherine de Ricci, Virg.

AT I. VESPERS

Ant. Exsultávit
ánima mea in Deo
meo, quia induit me
vestiménto salutis et
induménto justítiæ,
quasi sponsam orná-
tam monilibus suis.

V. Ora pro nobis,
beáta Catharina.

R. Ut digni effici-
ámur promissionibus
Christi.

Ant. My soul ex-
ulted in my God, be-
cause He has clothed
me with the vesture
of salvation and with
the dress of justice,
as a spouse adorned
with her necklaces.

V. Pray for us, O
Blessed Catherine.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Visitávit ex
alto Dóminus spon-
sam suam in sancti-
táte et justítia ince-
déntem coram ipso
ómnibus diébus vitæ
suæ.

V. Adducéntur Re-
gi vírgines post eam.

Ant. The Lord from
on high visited His
spouse, who in all the
days of her life
walked before Him in
sanctity and justice.

V. After her shall
virgins be brought to
the King.

R. Próximæ ejus
afferéntur tibi.

R. Her companions
shall be conducted to
Thee.

AT II. VESPERS

ANTIPHONA

O supérni Sponsa
amóris,
Christi plagis deco-
ráta,
Ante thronum Re-
demptóris
Esto supplex advocáta
Pro cœtu fidélium.

V. Ora pro nobis,
beáta Catharína.

R. Ut digni effici-
ámur promissionibus
Christi.

Orémus

DOMINE Jesu Chris-
te, qui beátam
Catharínam Vírgi-
nem, tui amóre suc-
cénsam, passiónis con-
templatióne clarésce-
re voluísti, ejus inter-
cessióne concéde ut,
passiónis mystéria
devóte recoléntes, ejus
fructum percípere

ANTIPHON

O celestial Spouse
of love, decorated with
the Wounds of Christ,
before the throne of
the Redeemer be the
suppliant advocate of
the faithful flock.

V. Pray for us, O
Blessed Catherine.

R. That we may be
made worthy of the
promises of Christ.

Let us pray

O LORD Jesus Christ,
who wast pleased
that Blessed Cathe-
rine Thy Virgin,
should be inflamed
with Thy love and
made illustrious
through the contem-
plation of Thy Pas-
sion; grant, at her in-
tercession, that we

mereámur: Qui vivis
et regnas per ómnia
sæcula sæculórum.

R. Amen.

likewise, devoutly wor-
shipping the mysteries
of Thy Passion, may
deserve to receive its
fruits: Who livest and
reignest God, world
without end.

R. Amen.

FEBRUARY 14

B. Nicholas Paglia, Conf.

Ants., VV. and RR., page 249.

Orémus

SPIRITUM nobis beá-
ti Nicolái, Confes-
sóris tui, Deus, beníg-
nus infúnde, ut, sicut
illum in prædicatióne
verbi tui ac in pro-
curánda proximórum
salúte singulári grá-
tia decorásti, ipsíus
précibus fácias nos
in eádem vocatióne
sancta firmiter per-
manére. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

Let us pray

MERCIFULLY infuse
into us, O God,
the spirit of Blessed
Nicholas, Thy Con-
fessor, that as Thou
didst adorn him with
singular grace for the
preaching of Thy
Word and procuring
the salvation of his
neighbour, so Thou
wouldest grant us,
through his prayers,
ever to remain con-
stant in the same holy
vocation. Throug
Christ our Lord.

R. Amen.

FEBRUARY 15

B. Jordan of Saxony, Conf.

*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui salútis
animárum zelo et
ampliándæ religiónis
grátia beátum Jordá-
num mirábilem effe-
císti, ejus intercedén-
tibus méritis fac nos
in eódem semper spí-
ritu vívere ac repósi-
tam in cælis glóriam
inveníre. Per Chris-
tum Dóminum nos-
trum.

*R. Amen.**Let us pray*

O GOD, who didst
make Blessed Jor-
dan a wonderful for
zeal in the saving of
souls and for grace
in the extending of
religion, grant, that,
by his merits and in-
tercession, we may
ever live in the same
spirit and find glory
laid up for us in
heaven. Through
Christ our Lord.

R. Amen.

FEBRUARY 16

B. Bernard Scammacca, Conf.

*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beátum
Bernárdum, a sæ-
culi vítiis revocatúm,
in viam perfectiόνis
traduxísti: ejus méri-

Let us pray

O GOD, who didst
mercifully bring
back Blessed Bernard
from the vices of the
world, and didst lead

tis et précibus concède, ut nos, peccata nostra defléntes, ad te puris méntibus convertámur. Per Christum Dóminum nostrum.

R. Amen.

him into the way of perfection, grant, through his merits and intercession, that we likewise may bewail our sins, and turn with pure minds unto Thee. Through Christ our Lord.

R. Amen.

FEBRUARY 17

B. Reginald of Orléans, Conf.

Ants., VV. and RR., page 249.

Orémus

OMNIPOTENS sempitérne Deus, qui beátum Confessórem tuum Regináldum singuláris sanctíssimæ Genitrícis tuæ protectione donásti, illius nobis précibus et méritis concède, ut ejúsdem gloriósæ semper Vírginis Mariæ perpétuo muniámur auxílio: Qui vivis et regnas per ómnia sæcula sæculórum.

R. Amen.

Let us pray

ALMIGHTY and everlasting God, who didst give to Thy blessed Confessor Reginald the singular protection of Thy most holy Mother, grant us, by his merits and prayers, to be strengthened by the perpetual succour of the same ever glorious Virgin: Who livest and reignest world without end.

R. Amen.

FEBRUARY 19

B. Alvarez of Cordova, Conf.

*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beátum
Alvárum, Confes-
sórem tuum, caritátis
et pœnitentiæ donis
insígniter decorásti,
da ut, ejus interces-
sione et exémplo, sem-
per Christi mortifica-
tiónem in córpore et
tui amórem in corde
gerámus. Per eúndem
Christum Dómi-
num nostrum.

*R. Amen.**Let us pray*

O GOD, who didst
richly endow
Blessed Alvarez, Thy
Confessor, with the
graces of penance and
divine love, grant
that we, by his inter-
cession and example,
may ever bear the
mortification of Christ
in our bodies and Thy
love in our hearts.
Through the same
Christ our Lord.

R. Amen.

FEBRUARY 25

B. Constance of Fabriano, Conf.

*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beátum
Constántium, Con-
fessórem tuum, assí-
duæ oratiónis et pro-
movéndæ pacis stúdio

Let us pray

O GOD, who didst
make Blessed
Constantius, Thy
Confessor, glorious
amongst the people

in pópulis gloriósum
 effecísti, ejus nobis
 intercessióne concéde
 ut, per justítiæ sémi-
 tas júgiter incedén-
 tes, pacem et glóriam
 assequámur ætérnam.
 Per Christum Dómi-
 num nostrum.

R. Amen.

for his continual ex-
 ercise of prayer and
 his zeal in the promo-
 tion of peace, grant,
 at his intercession,
 that, walking always
 in the paths of jus-
 tice, we may attain to
 everlasting peace and
 glory. Through Christ
 our Lord.

R. Amen.

FEBRUARY 28

B. Villana de Botti, Vid.

Ants., VV. and RR., page 254.

Orémus

DEUS, qui beátam
 Villánam, fámu-
 lam tuam, a mundi il-
 lécebris revocatam,
 per omnes pœniténtiæ
 et humilitátis sémi-
 tas transíre fecísti,
 illíus intercessióne
 concéde, ut reátus
 nostri conféssio in-
 dulgéntiam tuam vá-
 leat inveníre. Per

Let us pray

O GOD, who didst
 mercifully call
 back Thy handmaid-
 en, the Blessed Vil-
 lana, from the snares
 of the world, causing
 her to pass through
 all the ways of humil-
 ity and penance,
 grant, through her
 intercession, that we,
 confessing our guilt,

Christum Dóminum
nostrum.

R. Amen.

may find forgiveness
with Thee. Through
Christ our Lord.

R. Amen.

Thursday after Sexagesima Sunday
Translation of the Body of St. Catherine of Siena
Ants., VV., RR. and Prayer, page 297.

Feasts of March

MARCH 1

B. Christopher of Milan, Conf.

Ants., VV. and RR., page 249.

Orémus.

DEUS, qui beátum
Christóphorum,
Confessórem tuum,
dignum tibi fámulum
reddidísti, ejus méritis
et imitatióne concede,
ut Christum in nobis
tota mentis intentióne
et cordis afféctu portare
valeámus: Qui tecum
vivit et regnat per ómnia
sæcula sæculórum.

R. Amen.

Let us pray

O GOD, who didst
render Blessed
Christopher, Thy Confessor,
Thy worthy servant, grant that,
by his merits and example,
we may ever bear Christ in the
whole intention of our mind
and in the whole affection of our
heart: Who liveth and reigneth
with Thee, world without end.

R. Amen.

MARCH 2

B. Henry Suso, Conf.

*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beátum
Henricum, Confessórem
tuum, corporis mortificatione
et caritate mirabilem
effecísti, concéde, ut
Christum crucifixum
ópere in nobis exprí-
mere et corde dilígere
valeámus: Qui tecum
vivit et regnat in sæ-
cula sæculórum.

*R. Amen.**Let us pray*

O GOD, who didst
make Blessed
Henry, Thy Confes-
sor, wonderful for
charity and bodily
mortification, grant
that in all our works
we may have the
marks of Christ cru-
cified upon us and
ever bear His love in
our hearts: Who liv-
eth and reigneth with
Thee, world without
end.

R. Amen.

MARCH 6

B. Jordan of Pisa, Conf.

*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beátum
Jordánum, Confessórem
tuum, evangélicæ prædicationis

Let us pray

O GOD, who didst
make Blessed Jor-
dan, Thy Confessor, a
minister meet for the

d i g n u m m i n i s t r u m
effecísti: ex ejus no-
bis imitatioe tríbe
operári quæ præcipis,
ut æternæ mercédis
fructum cónsequi va-
leámus. Per Christum
Dóminum nostrum.

R. Amen.

preaching of Thy Gos-
pel, grant that we,
in imitation of him,
may do the works
which Thou ordain-
est, and so gain the
fruit of eternal salva-
tion. Through Christ
our Lord.

R. Amen.

MARCH 7

St. Thomas Aquinas, Conf.
Doctor of the Church

AT I. VESPERS

Ant. Scandit D o c-
tor, civis cæléstium,
orbis decor, dux, lux
fidélium, norma, li-
mes, lex morum óm-
nium, vas virtútum,
ad vitæ bravíum.

V. Ora pro nobis,
beáte Thoma.

R. Ut digni effici-
ámur promissionibus
Christi.

Ant. The Doctor,
citizen of heaven, or-
nament of the world,
guide and light of the
faithful, rule, path,
law of all morals, ves-
sel of virtues, has
climbed the summit
of life.

V. Pray for us,
St. Thomas.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Viror carnis
flore munditiæ; vigor
vitæ fructu justitiæ,
splendor verbi dono
sciëntiæ, te decórant
stantem in ácie, te co-
rónant in statu gló-
riæ.

V. Justus germiná-
bit sicut lílium.

R. Et florébit in
ætérum ante Dómi-
num.

Ant. The freshness
of the flesh through
the flower of purity;
vigour of life through
the fruit of justice;
splendour of the word
through the gift of
knowledge, decorat-
ing thee then in the
c o m b a t, crowning
thee now in glory.

V. The just shall
flourish like the lily.

R. And shall pros-
per for ever before
the Lord.

AT II. VESPERS

Ant. Militántis
Doctor Ecclésiæ, vir-
gináli florens mundi-
tia, triumphántis op-
táta cúriæ, s a n c t e
Thoma, largíre gáu-
dia.

V. Ora pro nobis,
beáte Thoma.

R. Ut digni effici-
ámur promissionibus
Christi.

Ant. O Saint Thom-
as, Doctor of the
Church Militant,
flourishing by vir-
ginal purity, obtain
for us the desired
joys of the Church
Triumphant.

V. Pray for us,
St. Thomas.

R. That we may be
made worthy of the
promises of Christ.

Orémus

DEUS, qui Ecclésiā tuā beāti Thomæ, Confessoris tui atque Doctōris, mirā eruditōne clarificas et sancta operatiōne fœcundas, da nobis, quæsumus, et quæ dōcuit intellēctū conspīcere et quæ egit imitatiōne complere. Per Christum Dōminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Thy Church glorious by the marvellous learning of Blessed Thomas, Thy Confessor and Doctor, and renderest it fruitful by his holy actions: grant us, we beseech Thee, clearly to understand the things which he taught, and faithfully to imitate what he performed. Through Christ our Lord.

R. Amen.

MARCH 10

B. Peter Geremia, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui, beāti Petri, Confessoris tui, precibus et hortamentis errantes in viam justitiæ misericórditer redire fecisti, dilata, quæsumus,

Let us pray

O GOD, who, by the prayers and exhortations of Blessed Peter, Thy Confessor, didst mercifully cause many wanderers to return to the path of

illius intercessióne,
corda nostra, ut sémi-
tam mandatórum tu-
órum semper currá-
mus. Per Christum
Dóminum nostrum.

R. Amen.

righteousness, en-
large our hearts, we
beseech Thee, through
his holy intercession,
that we may ever run
the way of Thy com-
mandments. Through
Christ our Lord.

R. Amen.

MARCH 19

St. Joseph, Spouse B. V. M.

AT I. VESPERS

Ant. Exsurgens Jo-
seph a somno fecit
sicut præcépit ei án-
gelus Dómini, et ac-
cépit cónjugem suam.

V. Amávit eum
Dóminus, et ornávit
eum.

R. Stolum glóriæ
induit eum.

Ant. Joseph aris-
ing from sleep, did as
the angel of the Lord
had bidden him, and
took unto him his
spouse.

V. The Lord loved
him and adorned him.

R. He clothed him
with a robe of glory.

AT I. VESPERS

Ant. Ipse Jesus
erat incípiens quasi
annórum trigínta, ut
putabátur, fílius Jo-
seph.

Ant. Jesus Himself
when about thirty
years of age, was be-
ginning to teach, and
was thought to be
the Son of Joseph.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

V. The just man shall blossom like the lily.

R. And shall flourish forever before the Lord.

AT II. VESPER

Ant. Ecce fidélis servus et prudens, quem constituit Dóminus super familiam suam.

V. Amávit eum Dóminus, et ornávit eum.

R. Stulam glóriæ induit eum.

Ant. Behold the faithful and wise servant, whom the Lord made ruler over His household.

V. The Lord loved and adorned him.

R. He clothed him with a robe of glory.

Orémus

BEATI patriárchæ, Joseph, sanctíssimæ Genitrícis tuæ sponsi, quæsumus Dómine, méritis adjuvémur: ut quod possibilitas nostra non óbtinet ejus nobis intercessióne donétur. Qui vivis et regnas per

Let us pray

HELP us, we beseech Thee, O Lord, through the merits of the blessed patriarch Joseph, spouse of Thy most holy Mother, that what we cannot, of ourselves obtain, Thou mayest grant us at his peti-

omnia sæcula sæculorum.

R. Amen.

tion. Who livest and reignest world without end.

R. Amen.

MARCH 20

B. Ambrose Sansedonia, Conf.

Ants., VV. and RR., page 249.

Orémus

ECCLESIAM tuam Deus, beāti Ambrosiī, Confessoris tui, solēmnitas votīva lætīficet, ut spirituālibus semper muniātur auxiliis, et gaudiis pérfrui mereātur ætérnis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

MAY the votive solemnity of Blessed Ambrose, Thy Confessor, rejoice Thy Church, O God, that it may ever be defended with all spiritual helps and made worthy to be blessed with everlasting joys. Through Christ our Lord.

R. Amen.

MARCH 22

B. Isnardo of Chiampo, Conf.

Ants., VV. and RR., page 249.

Orémus

OMNIPOTENS ætérne Deus, qui sapiéntiæ tuæ luce, tene-

Let us pray

ALMIGHTY, eternal God, Who, by the light of Thy wisdom,

bras ignorantiae repellis, auge, méritis et precibus beati Isnardi, Confessoris tui, virtutem fidei, ut ignis, quem gratia tua fecit accendi, nullis tentationibus extinguatur. Per Christum Dominum nostrum.

R. Amen.

didst dispel the darknesses of ignorance, increase, through the merits and prayers of Blessed Isnard, Thy Confessor, the virtue of faith: that the fire, which Thy grace did cause to ignite, may not, by any temptation, be extinguished. Through Christ our Lord.

R. Amen.

MARCH 23

B. Sybilline de Biscossis, Virg.

Ants., VV. and RR., page 252.

Orémus

DEUS, qui beatæ Sybillinæ Virginis, corporalibus luminibus orbatae, mentem admirabili claritatis fulgore illustrare voluisti, ejus intercessionem nobis concede, ut, superna luce illuminati, terræna despiciamus et æterna efficaciter exquiramus.

Let us pray

O GOD, who wast pleased to enlighten the soul of Blessed Sybilline, Thy Virgin, with admirable splendour, though deprived of bodily sight, grant, at her intercession, that, enlightened with light from above, we may despise earthly

Per Christum Dóminum nostrum.

R. Amen.

things, and earnestly strive after those that are eternal. Through Christ our Lord.

R. Amen.

Wednesday following the Third Sunday After Easter.

St. Joseph, Patron of the Universal Church

AT I. VESPERS

Ant. Cum esset desponsáta mater Jesu María Joseph, ántequam convenírent, inventa est in útero habens de Spíritu Sancto, allelúia.

V. Amávit eum Dóminus et ornávit eum, allelúia.

R. Stolum glóriæ induit eum, allelúia.

Ant. When Mary, the Mother of Jesus, was espoused to Joseph, she was found to have conceived of the Holy Ghost before they came together, allelúia.

V. The Lord loved him and adorned him, alleluia.

R. He clothed him with a robe of glory, alleluia.

AT LAUDS

Ant. Joseph, fili David, noli timére accipere Mariám conjugem tuam: quod enim in ea natum est

Ant. Joseph, son of David, fear not to take Mary as thy spouse, for that which is born in her is of

de Spíritu Sancto est,
allelúia.

V. Dedísti mihi
protectionem salutis
tuæ, allelúia.

R. Et dextera tua
suscepit me, allelúia.

the Holy Ghost, alle-
luia.

V. Thou hast given
me the care of thy
salvation, alleluia.

R. And thy right
hand hath received
me, alleluia.

AT II. VESPERS

Ant. Fili quid fe-
císti nobis sic? Ecce
pater tuus et ego do-
léntes quærebámus te,
allelúia.

V. Amávit eum Dó-
minus et ornávit eum,
allelúia.

R. Stulam glóriæ
induit eum, allelúia.

Ant. Son, why hast
Thou done so to us?
Behold Thy father
and I have sought
Thee sorrowing, alle-
luia.

V. The Lord loved
him and adorned him,
alleluia.

R. He clothed him
with a robe of glory,
alleluia.

Orémus

DEUS, qui ineffábili
providéntia be á-
tum Joseph sanctíssi-
mæ Genitrícis tuæ
sponsum elígere dig-
nátus es: præsta,
quæsumus, ut quem
protectórem venerá-

Let us pray

O GOD, who by an
ineffable provi-
dence didst deign to
choose blessed Joseph
as the spouse of Thy
most holy Mother,
grant, we beseech
Thee, that him whom

mur in terris, inter-
cessórem habére me-
reámur in cælis. Qui
vivis et regnas per
ómnia sæcula sæcu-
lórum.

R. Amen.

we venerate on earth
as our protector, we
may merit to have as
our intercessor in
heaven. Who livest
and reignest world
without end.

R. Amen.

Feasts of April

APRIL 1

Sacred Stigmata of St. Catherine of Siena

*Ants., VV. and RR. and Prayer as on the prin-
cipal feast (April 30), page 297.*

APRIL 5

St. Vincent Ferrer, Conf.

AT I. VESPERS

Ant. Qui prophéti-
co fretus lúmine, mi-
ra de mundi fine dó-
cuit; in occíduo terræ
cárdine ut sol Vin-
céntius occúbuit, et
septus Angelórum
ágmíne, lúcidas cæli
sedes tenuit (*T. P.*
Allelúia).

Ant. Guided by
prophetic light, he
taught wonderful
things concerning the
end of the world; like
the Sun setting in
the west, Vincent de-
parted this life, and
surrounded by com-
panies of Angels he
occupied the refu-
gent seats of heaven
(*P. T. Alleluia*).

V. Ora pro nobis,
beáte Vincénti (T. P.
Allelúia).

R. Ut digni effici-
ámur promissionibus
Christi (T. P. Alle-
lúia).

V. Pray for us, O
Blessed Vincent (P.
T. Alleluia).

R. That we may be
made worthy of the
promises of Christ
(P. T. Alleluia).

AT LAUDS

Ant. Cujus vitæ
sincéra púritas virgi-
náli candóre nítuit,
salutáris doctrínæ vé-
ritas prædicándo ubí-
que cláruit, illi sum-
ma Bónitas géminam
pro méritis corónam
tríbuit (T. P. Alle-
lúia).

V. Jústus germiná-
bit sicut lílium (T. P.
Allelúia).

R. Et florébit in
ætérnum ante Dómi-
num (T. P. Allelúia).

Ant. The sincere
purity of his life
shone through his
virginal candour, the
truth of salutary doc-
trine he everywhere
illustrated by his
preaching; the su-
preme Goodness re-
warded him for his
merits with the dou-
ble crown (P. T. Al-
leluia).

V. The just shall
flourish like the lily
(P. T. Alleluia).

R. And shall pros-
per for ever before
the Lord (P. T. Alle-
luia).

AT II. VESPER

Ant. Glorióse Pater, o Vincénti, cui arcem scandénti polorum cum honóre obviis ingénti pláudens venit chorus angelorum canéntes te, duc laude frequénti ad aména regna Beatórum (*T. P. Allelúia*).

V. Ora pro nobis, beáte Vincénti (*T. P. Allelúia*).

R. Ut digni efficiámur promissionibus Christi (*T. P. Allelúia*).

Orémus

DEUS, qui géntium multitudinem, mira beáti Vincéntii, Confessóris tui, prædicatione, ad agnitionem tui nóminis venire tribuísti, præsta, quæsumus, ut quem

Ant. O glorious Father Vincent, who, in ascending the heavens, wast met by a choir of Angels coming in great honour and jubilation, lead us who have often sounded thy praises to the delightful Kingdoms of the Blessed (*P. T. Alleluia*).

V. Pray for us, O Blessed Vincent (*P. T. Alleluia*).

R. That we may be made worthy of the promises of Christ (*P. T. Alleluia*).

Let us pray

O GOD, who didst bring the multitudes of the nations to the knowledge of Thy holy Name by the wonderful preaching of Blessed Vincent, Thy Confessor,

ventúrum júdicem
nuntiávit in terris,
præmiatórem habére
mereámur in cælis,
Christum Dóminum
nostrum.

R. Amen.

grant, we beseech
Thee, that we may
deserve to find in
heaven a bountiful
rewarder in Him,
whom he preached
upon earth as the
Judge to come, even
Christ our Lord.

R. Amen.

APRIL 9

B. Anthony Pavoni, Mart.

Ants., VV. and RR., page 246 (in P. T., page 251).

Orémus

DEUS, qui ad unitá-
tem fidei promo-
véndam beáto Antó-
nio, Mártýri tuo, in-
victam ánimi fortitú-
dinem contulísti, da
nobis, quæsumus, ita
ejus vestigia sectári,
ut finem fidei nostræ
salútem animárum
reportémus. Per
Christum Dóminum
nostrum.

R. Amen.

Let us pray

O GOD, who didst
endow Blessed
Anthony, Thy Mar-
tyr, with invincible
strength of soul for
promoting the unity
of Thy Faith, grant,
we beseech Thee, that
we may so tread in
his footsteps as to
attain to the end of
our Faith, the salva-
tion of souls. Through
Christ our Lord.

R. Amen.

APRIL 10

B. Anthony Neyrot, Mart.

Ants., *VV.* and *RR.*, page 246 (in *P. T.*, page 251).

Orémus

DEUS, qui beátum Antónium, ad lucem veritátis tuæ misericórditer revocátum, exímium mártýrem effecísti, præsta ut, ejus intercessióne, simus semper in fide stábiles et in ópere effícaces. Per Christum Dóminum nostrum.

R. Amen.*Let us pray*

O GOD, who didst mercifully bring Blessed Anthony back to the light of Thy holy truth, and didst make him a glorious martyr of the same, grant, through his intercession, that we may ever be steadfast in faith and effectual in the performance of good works. Through Christ our Lord.

R. Amen.

APRIL 13

B. Margaret of Città di Castello, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

DEUS, qui beátam Margarítam Virginem lumínibus orbam nasci voluísti, ut intus, illumináto cor-

Let us pray

O GOD, who wast pleased that Blessed Margaret Thy Virgin should be born blind that the eye of

dis óculo, te solum as-
síd ue contemplaré-
tur: esto lumen ocu-
lórum nostrórum, quo
mundi hujus ténebris
carére valeámus, et
perveniámus ad pá-
triam claritátis ætér-
næ. Per Christum Dó-
minum nostrum.

R. Amen.

her heart being in-
wardly enlightened
she might continually
contemplate Thee
alone, be Thou the
light of our eyes that
we may have no part
in the darkness of
this world, but be en-
abled to arrive at the
land of eternal bright-
ness. Through Christ
our Lord.

R. Amen.

APRIL 14

B. Peter Gonzalez, Conf.

*Ants., VV. and RR., page 249 (in P. T.,
page 251).*

Orémus

DEUS, qui in maris
perículis consti-
tútis beáti Petri opem
singulárem osténdis,
ejus nobis intercessi-
óne concéde, ut in hu-
jus vitæ procéllis tuæ
grátiae lumen semper
affúlgeat, quo ætér-
næ salútis portum in-
veníre valeámus. Per

Let us pray

O GOD, who afford-
est singular help
through Blessed Pe-
ter to such as are in
the dangers of the
sea, grant, through
his intercession, that
in all the storms of
this life the light of
Thy grace may ever
shine upon us, where-

Christum Dóminum
nostrum.

R. Amen.

by we may be able to
gain the port of eter-
nal salvation. Through
Christ our Lord.

R. Amen.

APRIL 17

B. Clare Gambacorta, Vid.

Ants., VV. and RR., page 254.

Orémus

TRIBUE nobis, misé-
ricors Deus, spíri-
tum oratiónis et pœ-
niténtiæ, ut, beátæ
Claræ vestígiis inhæ-
réntes, mereámur,
quam ipsa in cælis
accépit, corónam ob-
tinére. Per Christum
Dóminum nostrum.

R. Amen.

Let us pray

GRANT us, O merci-
ful God, the spirit
of prayer and pen-
ance, that, following
in the footsteps of
Blessed Clare, we may
be worthy to gain the
crown, which she
hath received in heav-
en. Through Christ
our Lord.

R. Amen.

APRIL 20

St. Agnes of Montepulciano, Virg.

AT I. VESPERS

Ant. Vocáta est hó-
die Agnes ad núptias
Agni, allelúia; accúm-
bit in jucunditáte
cum Sponso suo, alle-
lúia.

Ant. Today Agnes
has been called to the
nuptials of the Lamb,
alleluia; she reposes in
joy with her Spouse,
alleluia.

V. Ora pro nobis,
beáta Agnes, allelúia.

R. Ut digni effici-
ámur promissionibus
Christi, allelúia.

V. Pray for us,
Blessed Agnes, alle-
luia.

R. That we may be
made worthy of the
promises of Christ,
alleluia.

AT LAUDS

Ant. Agnétem cæli
suscépit cúria, sanc-
tam sanctis áddidit
Ecclésia; sedénti in
throno et Agno sit
laus, honor et bene-
dictio, allelúia.

V. Adducéntur Re-
gi vírgines post eam,
allelúia.

R. Próximæ ejus
afferéntur tibi, alle-
lúia.

Ant. The court of
heaven has received
Agnes, the Church
has added a Saint to
the calendar of
Saints, honour, glory
and benediction to
the Lamb sitting on
the throne, alleluia.

V. After her shall
virgins be brought to
the King, alleluia.

R. Her companions
shall be conducted to
Thee, alleluia.

AT 11. VESPER

Ant. Ave, Virgo
óptima, insígne decus
Ordinis, ave, virgo ín-
clyta, illústre sídus
ætheris; tua canéntes

Ant. Hail, glorious
Virgin, grand orna-
ment of the Order,
hail, renowned Vir-
gin, resplendent star

méri^{ta}, tuis fove sub-
sídiis, allelúia.

of heaven, help by
thy prayers those
who chant thy prais-
es, alleluia.

VV. and *RR.* as at I. Vespers.

Orémus

DEUS, qui beáta m
Agnétem, Vírgi-
nem tuam, cælésti rore
sæpe perfúndere, et
oratiónis ejus loca,
divérsis enátis flóri-
bus, decoráre digná-
tus es, concéde propí-
tius, ut, ejus précibus
perpétuo tuæ benedic-
tiónis rore conspérsi,
æternitátis fructus
percípere mereámur.
Per Christum Dómi-
num nostrum.

R. Amen.

Let us pray

O GOD, who was t
often times pleased
to shed a heavenly
dew over Thy holy
virgin, the Blessed
Agnes, and to deck the
places of her prayer
with divers fresh-
blown flowers, merci-
fully grant that we,
through her prayers,
maybe sprinkled with
the unfailing dew of
Thy blessing, and be
made fit to receive
the fruits of immor-
tality. Through Christ
our Lord.

R. Amen.

APRIL 22

B. Bartholomew Cerveri, Márt.

Ants., VV. and *RR.*, page 251.

Orémus

DEUS, qui beátum Bartholomæum insígnem fídei propugnatórem effecísti, et martýrii coróna sublimásti, da nobis, ejus méritis et intercessióne, crucem júgi-ter ferre, ut cum ipso glóriæ tuæ mereámur esse partícipes. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed Bartholomew a glorious champion of the faith, and didst raise him to the crown of martyrdom, grant, through his merits and intercession, that we may ever bear the cross and deserve to be partakers with him in Thy glory. Through Christ our Lord.

R. Amen.

APRIL 26

BB. Dominic and Gregory, Confessors

Ants., page 251.

AT VESPERS

V. Oráte pro nobis, beáti Domínice et Gregóri, allelúia.

R. Ut digni efficiámur promissionibus Christi, allelúia.

V. Pray for us, Blessed Dominic and Gregory, alleluia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

V. Mirábilis Deus,
allelúia.

R. In Sanctis suis,
allelúia.

Orémus

DEUS cujus miseri-
córdiæ non est
númerus, te humíliter
deprecámur, ut, inter-
cedéntibus beátis Do-
mínico et Gregório,
Confessóribus tuis, a
peccatórum nostró-
rum póndere subdúc-
ti, glóriam ab ipsis
obténtam assequámur.
Per Christum Dómi-
num nostrum.

R. Amen.

V. God is wonder-
ful, alleluia.

R. In His Saints,
alleluia.

Let us pray

O GOD, of whose
mercies there is
no number, we hum-
bly beseech Thee,
that, through the in-
tercession of Blessed
Dominic and Gregory,
Thy Confessors, we
may be relieved of the
burden of our sins
and attain the glory
which they now en-
joy. Through Christ
our Lord.

R. Amen.

APRIL 28

B. Louis M. Grignon of Montfort, Conf.

Ants., VV. and RR., page 251.

Orémus

DEUS, qui beátum
Ludovicum Marí-
am, Confessórem tu-

Let us pray

O GOD, who didst
make Blessed
Louis Mary, Thy Con-

um, Crucis mystérii et sanctíssimi Rosárii præcónem exímium effecísti, ac nova per eum Família Ecclési-am fœcundásti: ejus méritis et intercessi-óne concéde, ut, per Unigéniti Fílii tui vitam, mortem ac resurrectionem, salútis æternæ præmia consequámur. Per eúndem Christum Dóminum nostrum.

R. Amen.

fessor, an admirable preacher of the mystery of the Cross and of the Most Holy Rosary, and didst through him give a new family to Thy Church, grant, by his merits and intercession, that, by the life, death and resurrection of Thy only-begotten Son, we may obtain the rewards of eternal life. Through the same Christ our Lord.

R. Amen.

APRIL 29

St. Peter of Verona, Mart.

AT I. VESPERS

Ant. O Petre, Martyr ínclýte, Prædicatórum glória, virginitáte prædite, verbo, signis et grátia, concéssa nobis sólité pietátis cleméntia, transácto mundi trámite,

Ant. O Peter, illustrious Martyr, glory of the Friars Preachers, ornament of virginity, renowned for eloquence, miracles and sanctity, the clemency of the usual

nos transfer ad cæléstia, allelúia.

V. Ora pro nobis, beáte Petre, allelúia.

R. Ut digni efficiámur promissionibus Christi, allelúia.

goodness having been granted us, and our mortal career being finished, transfer us to eternal glory, alleluia.

V. Pray for us, Blessed Peter, alleluia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

Ant. Summa pol-lens Petrus mundítia, et præfúlgens doctrínæ grátia, martýrii clarus victória, trinæ fulget corónæ glória, allelúia.

V. Coróna áurea super caput ejus, allelúia.

R. Expréssa signo sanctitátis, allelúia.

Ant. Peter, ornament of the highest purity, resplendent by the grace of doctrine, renowned by the victory of martyrdom, shines by the triple crown of glory, alleluia.

V. A crown of gold upon his head, alleluia.

R. Adorned with the emblem of sanctity, alleluia.

AT II. VESPER

Ant. O Martyr egrégie, doctor veritátis,

Ant. O glorious Martyr, doctor of

puritátis vásculum,
norma sanctitátis, tua
per suffrágia véniam
peccátis, et vitam in
glóriam præsta cum
beátis, allelúia.

truth, vessel of pur-
ity, rule of sanctity,
obtain for us by thy
prayers pardon of our
sins, and the life of
glory with the Bless-
ed, alleluia.

VV. and RR. as at I. Vespers.

Orémus

PRAESTA, quæsumus,
omnípotens Deus,
ut, beáti Petri Már-
tyris tui fidem cón-
grua devotióne secté-
mur, qui pro ejús-
dem fidei dilatatióne
martýrii palmam mé-
ruit obtinére. Per
Christum Dóminum
nostrum.

R. Amen.

Let us pray

GRANT, we beseech
Thee, Almighty
God, that we may imi-
tate with due devo-
tion the faith of
Blessed Peter, Thy
Martyr, who, for the
enlarging of that
same faith, was made
worthy to obtain the
palm of martyrdom.
Through Christ our
Lord.

R. Amen.

APRIL 30

St. Catherine of Siena, Virg.

AT I. VESPERS

*Ant. Vírginis Ca-
tharínæ hæc dies di-
cáta sacris, ut nun-*

*Ant. This day is
dedicated to the feast
of Catherine the Vir-*

quam tantæ sanctitatis præstantia mortalium memoria excidere queat, et cunctis celeberrima perpetuo fiat, allelúia.

V. Ora pro nobis, beáta Catharína, allelúia.

R. Ut digni efficiámur promissionibus Christi, allelúia.

gin, in order that the excellence of her great sanctity may never fade from the memory of mortals, and may be perpetually celebrated, alleluia.

V. Pray for us, Blessed Catherine, alleluia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

Ant. Máxima est Catharínæ, Vírginis Senénsis, præstantia, quæ incolumitatem languéntibus et vitam mórtuis restituere pótuit, allelúia.

V. Adducéntur Regi vírgines post eam, allelúia.

R. Próximæ ejus afferéntur tibi, allelúia.

Ant. Great is the excellence of Catherine, Virgin of Siena, who was able to restore health to the sick and life to the dead, alleluia.

V. After her shall virgins be brought to the King, alleluia.

R. Her companions shall be conducted to Thee, alleluia.

AT II. VESPERS

Ant. O Virgo máxima glória præstans, cujus sacra stata orbis universus hodierna die celebrat, quam angeli cum laudibus éfferunt, ac ceteri supérni cives admirántur; age apud Deum quo mentes nostræ semper divinis præcéptis obtémperent, nosque virtutibus aliisque bonis augeat, allelúia.

Ant. O Virgin refulgent with the highest glory, whose sanctity the whole world celebrates today, you, whom the angels praise and the other heavenly citizens admire, plead with God that our minds may ever obey the divine precepts, and that He may increase in us the virtues and other good things, alleluia.

VV. and RR. as at I. Vespers.

Orémus

DEUS, qui beátæ Catharínæ, virginittatis et patiéntiæ speciáli privilégio decorátæ, malignántium spirítuum certámina vincere, et in amóre tui nóminis inconcússe permanére tribuísti: concéde, quæsumus, ut, ejus imitatio né, calcáta mundi

Let us pray

O GOD, who didst enable Blessed Catherine, graced with a special privilege of virginity and patience, to overcome the assaults of evil spirits, and to stand unshaken in the love of Thy Holy Name: grant, we beseech Thee, that, after her

nequítia et ómnium
hóstium superátis in-
sítiis, ad tuam secú-
re glóriam transeá-
mus. Per Christum
Dóminum nostrum.

R. Amen.

example, treading un-
der foot the wicked-
ness of the world, and
overcoming the wiles
of all our enemies, we
may safely pass on-
ward to Thy glory.
Through Christ our
Lord.

R. Amen.

Feasts of May

MAY 5

St. Pius V, Pope and Conf.

AT I. VESPER

Ant. Pii nomen
comprobáru[n]t piæ
operatiónes et ex hoc
beátum dicent omnes
generatiónes, allelúia.

V. Ora pro nobis
beáte Pie, allelúia.

R. Ut digni effici-
ámur promissionibus
Christi, allelúia.

Ant. Pious works
bear testimony to the
name of Pius, and
hence all generations
shall call him Bless-
ed, alleluia.

V. Pray for us,
Blessed Pius, alleluia.

R. That we may be
made worthy of the
promises of Christ,
alleluia.

AT LAUDS

Ant. Pie, Pastor mirífice, tuárum memor óvium, sta coram sum m'io Júdice pro pártibus fdélium, allelúia.

V. Justus germínabit sicut lilíum, allelúia.

R. Et florébit in ætérnum ante Dóminum, allelúia.

Ant. O Pius, great Pastor, mindful of thy flock, defend the cause of the faithful before the Supreme Judge, alleluia.

V. The just shall flourish like the lily, alleluia.

R. And shall prosper for ever before the Lord, alleluia.

AT II. VESPERS

Ant. Qui exáltet húmiles, Pium exaltávit, et in Apostólica Sede collocávit, allelúia.

Ant. He Who exalts the humble, exalted Pius and placed him in the Apostolic See, alleluia.

VV. and *RR.* as at I. Vespers.

Orémus

DEUS, qui ad conteréndos Ecclésiæ tuæ hostes et ad divinum cultum reparándum, beátum Plum Pontíficem máximum elígere dignátus es: fac nos ipsíus deféndi præsídiis, et ita tuis

Let us pray

O GOD, who wast pleased to elect the Blessed Pius to the office of chief Pontiff, for the defeat of the enemies of Thy Church and the restoration of divine worship, grant

inhærére obséquiiis, ut,
ómnium hóstium su-
perátis insídiis, per-
pétua pace lætémur.
Per Christum Dómi-
num nostrum.

R. Amen.

that we may be de-
fended by his watch-
ful guardianship, and
be so intent upon Thy
holy service that,
over-coming all the
wiles of our enemies,
we may enjoy eternal
peace. Through Christ
our Lord.

R. Amen.

MAY 10

St. Antoninus, Archbishop of Florence
and Confessor

AT I. VESPERS

Ant. Te Vírginum
chorus laudat; te Doc-
tórum cœtus prædi-
cat, te unánimi voce
sancti præsules præ-
sulem admirántur:
beáte Antoníne, nos
te quoque laudántes
patérnis semper ócu-
lis intuére, allelúia.

V. Ora pro nobis,
beáte Antoníne, alle-
lúia.

Ant. The chorus of
Virgins praises thee,
thee the assembly of
Doctors applauds,
with unanimous voice
the Pastors of the
Church admire thee
as Pastor: O Blessed
Antoninus, by thy pa-
ternal watchfulness,
guard us who also
praise thee, alleluia.

V. Pray for us,
Blessed Antoninus,
alleluia.

R. Ut digni effici-
ámur promissionibus
Christi, allelúia.

R. That we may be
made worthy of the
promises of Christ,
alleluia.

AT LAUDS

Ant. Sanctus An-
tonínus vere est glori-
ficándus, cui morbi
cedunt, eleménta pa-
rent, et mors inexorá-
bilis ad ejus nutum
tremít, allelúia.

V. Justus germiná-
bit sicut lílium, alle-
lúia.

R. Et florébit in
æténum ante Dómi-
num, allelúia.

Ant. St. Antoninus
is truly to be hon-
oured, because dis-
eases yielded to him,
the elements obeyed
him, and inexorable
death trembled at his
nod, alleluia.

V. The just shall
flourish like the lily,
alleluia.

R. And shall pros-
per for ever before
the Lord, alleluia.

AT II. VESPERS

Ant. Dux fídei, pie-
tátis doctor, mundi
lampas, sacerdótum
decor, fecísti quæ do-
cébas, despíciens car-
nem, adhærens Deo
permanénti: beáte
Antoníne, cum ascen-
dente Christo cælos
ascendísti, ne derelín-

Ant. Leader of
faith, master of piety,
light of the world,
honour of the priest-
hood, you practised
what you preached,
despising the things
of the flesh and ad-
hering to the Eternal
God: O Blessed An-

quas nos órphanos in hoc exsílio, allelúia, allelúia.

toninus, who, on the feast of Christ's Ascension, ascended to heaven, do not leave us orphans in this exile, alleluia, alleluia.

V. and R. as at I. Vespers.

Orémus

SANCTI ANTONINI, Dómine, Confessoris tui atque Pontíficis, méritis adjuvémur, ut, sicut te in illo mirábilem prædicámus, ita in nos misericórdem fuísse gloriémur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

MAY we be assisted, O Lord, by the merits of Thy Blessed Confessor and Bishop St. Antoninus, that, as we confess Thee to have been wonderful in him, so our glory may be that Thou art merciful unto us. Through Christ our Lord.

R. Amen.

MAY 11

B. Albert of Bergamo, Conf.

Ants., VV. and RR., page 251.

Orémus

DEUS, qui in húmili vitæ génere beatum Albértum, Confessórem tuum, exí-

Let us pray

O GOD, who wast pleased that Blessed Albert, Thy Confessor, should shine

mia sanctitáte claréscere voluísti; fac nos ita ejus sectári vestígia, ut ássequi mereámur et præmia. Per Christum Dóminum nostrum.

R. Amen.

with singular sanctity in a lowly condition of life, grant that we may so tread in his footsteps as to be worthy to obtain his rewards. Through Christ our Lord.

R. Amen.

MAY 12

B. Jane of Portugal, Virg.

Ants., VV. and RR., page 252.

Orémus

DEUS, qui inter regáles delicias et mundi illécebras beatam Joánnam, Vírginem tuam, virtúte constántiæ roborásti, quæsumus, ut, ejus intercessióne, fidéles tui terréna despícient et ad cæléstia semper aspírent. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst strengthen Blessed Jane, Thy Virgin, with unshaken constancy amidst royal delights and the enticements of the world, grant, through her intercession, that Thy faithful may despise all earthly things, and ever aspire after the things of heaven. Through Christ our Lord.

R. Amen.

MAY 13

B. Imelda, Virg.

*Ants., VV. and RR., page 252.**Orémus*

DOMINE Jesu Christe, qui beátam Vírginem Iméldam, igníto caritátis amóre sauciátam et immaculáta Hóstia mirábiliter reféctam, in cælum suscepísti: fac nos, ejus intercessióne, e ó d e m caritátis fervóre ad sacram mensam accédere, ut appetámus dissólvi et esse tecum mereámur: Qui vivis et regnas per ómnia sáecula sæculórum.

R. Amen.

Let us pray

O LORD Jesus Christ, who, wounding the blessed Virgin Imelda with the fire of Thy love, and miraculously feeding her with the Immaculate Host, didst receive her into heaven: grant us, through her intercession, to approach the holy Table with the same fervour of charity, that we may long to be dissolved and deserve to be with Thee: Who livest and reignest for ever and ever.

R. Amen.

MAY 14

B. Giles of Portugal, Conf.

*Ants., VV. and RR., page 251.**Orémus*

MISERICORDIAM tu-
am, Deus, súp-
plices implorámus, ut
sicut, ea præveniēte,
beátum Aegídium in
viam justítiæ et sanc-
titátis redíre fecísti,
ita nos e servitúte ac
morte peccáti in per-
féctam tránsferas li-
bertátem et vitam.
Per Christum Dómi-
num nostrum.

*R. Amen.**Let us pray*

WE HUMBLY implore
Thy mercy, O
God, that as in that
same preventing
mercy Thou didst
cause Blessed Giles to
return back to the
way of holiness and
justice, so Thou
wouldst translate us
from slavery and the
death of sin into life
and perfect liberty.
Through Christ our
Lord.

R. Amen.

MAY 17

B. Andrew Abellon, Conf.

*Ants., VV. and RR., page 251.**Orémus*

DEUS, qui beáto An-
dréæ, Confessóri
tuo, Evangélium pa-

Let us pray

O GOD, who didst
send Blessed An-
drew thy Confessor

cis ópere ac sermóne
prædicáre tribuísti:
ejus, quæsumus, in-
tercessióne fac nos
legem tuam corde
perfécto suscípere, et
sanctis móribus ad-
implére. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

to preach the Gospel
of peace by word and
by example: grant
that, by his interces-
sion, we may, with
perfect disposition of
heart receive, and by
holiness of life fulfil,
Thy law. Through
Christ our Lord.

R. Amen.

MAY 20

B. Columba of Rieti, Virg.

Ants., VV. and RR., page 252.

Orémus

DEUS, qui beátam
Colúmbam, Vír-
ginem tuam, puritáte
et innocéntia cándi-
dam, supérnis fulgó-
ribus illustráre dig-
nátus es: concéde,
quæsumus, ut, ejus
intercessióne puristi-
bi méntibus servién-
tes in terris, splen-
dóre glóriæ tuæ pér-
frui mereámur in cæ-

Let us pray

O GOD, who wast
pleased that Bless-
ed Columba, Thy Vir-
gin, graced with the
spotless white of pu-
rity and innocence,
should shine forth
with heavenly splen-
dours, grant, we be-
seech Thee, at her in-
tercession, that, serv-
ing Thee here with
pure minds, we may

lis. Per Christum Dó-
minum nostrum.

R. Amen.

deserve to enjoy the
brightness of Thy
glory in heaven.
Through Christ our
Lord.

R. Amen.

MAY 24

Translation of the Body of St. Dominic

Ants., VV., RR. and Prayer, page 329.

At I. Vespers, however, is said:

Ant. Magne Pater,
sancte Domínice,
mortis hora nos te-
cum suscipe, et hic
semper nos pie réspi-
ce, allelúia.

Ant. O great Fa-
ther St. Dominic, at
the hour of our death
receive us to thee,
and here below ever
guard us paternally,
alleluia.

MAY 28

B. Mary Bartholomea, Virg.

Ants., VV. and RR., page 252.

Orémus

AMATOR animárum
Deus, qui in beá-
ta María Bartholo-
mæa, Vírgine tua,
miram ægritúdinum
tolerántiam pari cum

Let us pray

O GOD, the lover of
souls, who in the
person of Blessed
Mary Bartholomea,
Thy Virgin, didst
unite a wonderful en-

innocéntia sociásti:
concéde, ut, qui ex
mérito nostræ acti-
onis affligimur, tu æ
grátia consolatíone
respirémus. Per
Christum Dóminum
nostrum.

R. Amen.

duration of grievous
diseases with an
equal innocence of
mind, grant that we,
who are afflicted ac-
cording as our ac-
tions deserve, may be
refreshed with the
comfort of Thy grace.
Through Christ our
Lord.

R. Amen.

MAY 29

B. William and His Companions, Martyrs

*Ants., VV. and RR., page 247 (in P. T.,
page 251).*

Orémus

DEUS, pro cujus
amóre ac fídei
tu éndæ zelo beáti
Guillélmus et Sóci
gládiis impiórum oc-
cubuére: præsta,
quæsumus, ut, eórum
suffrágiis, in fide stá-
biles te semper ex
ánimo diligámus. Per

Let us pray

O GOD, for whose
love and for the
zeal of defending
whose faith Blessed
William and his Com-
panions fell beneath
the swords of the
wicked, grant we be-
seech Thee, that,
through their inter-

Christum Dóminum
nostrum.

R. Amen.

cession, we may be
firm in the faith and
may always love Thee
with our whole heart.
Through Christ our
Lord.

R. Amen.

MAY 30

B. Andrew Franchi, Bishop and Conf.

*Ants., VV. and RR., page 249 (in P. T.,
page 251).*

Orémus

DEUS, qui beátum
Andréam, Con-
fessórem atque Pon-
tíficem, in prædicatió-
ne Verbi tui et in
múnere boni Pastóris
pietáte ac doctrína
excellere voluísti,
ejus intercessióne no-
bis concéde, ut ani-
móse in tuo sancto
servítio certántes co-
piósum fructum inde
reférre mereámur.
Per Christum Dómi-
num nostrum

R. Amen.

Let us pray

O GOD, who didst
wish that Blessed
Andrew, Confessor
and Pontiff, should by
piety and learning
excel in preaching
Thy word and in the
office of good Shep-
herd: grant that,
through his interces-
sion, battling coura-
geously in Thy holy
service, we may be
worthy thereby to
gather abundant
fruit. Through Christ
our Lord.

R. Amen.

Feasts of June

JUNE 1

BB. Alphonsus and His Companions, Martyrs

Ants., VV. and RR., page 247 (in P. T., page 251).

Orémus

DEUS, qui nos beatórum tuórum Alphónsi et Sociórum ejus triúmpho lætíficas: da nobis, quæsumus, eórum méritis et intercessióne eándem in fide constántiam, et in ópere effíciam. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who dost give us to rejoice in the triumph of Thy Blessed Alphon-sus and his Companions, grant us, we beseech Thee, through their merits and intercession, a like constancy in faith and perseverance in works. Through Christ our Lord.

R. Amen.

JUNE 2

BB. Sadoc and His Companions, Martyrs

Ants., VV. and RR., page 247 (in P. T., page 251).

Orémus

OSTENDAT te nobis, Dómine Jesu, post hoc exsílium, clemens et pia Virgo María mater tua: quam beá-

Let us pray

O LORD Jesus Christ, may Thy kind and holy Mother, the ever Virgin Mary, show Thee unto our eyes

ti Sadocus et Socii,
inter hostiles infidelium
impetus, incessanti
voce salutantes præoptatam
martýrii palmam a te recipere
meruerunt: Qui vivis
et regnas per omnia
sæcula sæculorum.

R. Amen.

after this our exile,
whom Blessed Sadoc
and his Companions
saluted with unceasing
voice, amidst the
assaults of the infidels
their enemies, when they
were found worthy to receive
from Thee the palm of
martyrdom they so much
desired. Who livest and
reignest world without end.

R. Amen.

JUNE 3

BB. Peter Sanz, Bp. and His Companions Martyrs

Ants., VV. and RR., page 247 (in P. T., page 251).

Orémus

DEUS, qui beátos
Martyres tuos Petrum
Pontíficem ejusque
Socios, ad fidem
géntibus prædicandam
pari firmitate et
caritate donasti:
præsta, quæsumus,
eórum exémplo et
intercessióne, nos in

Let us pray

O GOD, who didst
give Thy blessed
Martyrs, Bishop Peter
and his Companions,
to preach the faith to
the pagans with like
firmness and charity,
grant, we beseech
Thee, that by their
example and interces-

t u a fide permanére
constántes. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

sion we may remain
constant in Thy faith.
Through Christ our
Lord.

R. Amen.

JUNE 5

B. James Salamonio, Conf.

Ants., VV. and *RR.*, page 249 (in *P. T.*,
page 251).

Orémus

DEUS, qui nos beáti
Jacóbi, Confessó-
ris tui, ánnua solem-
nitáte lætíficas: con-
céde propítius, ut cu-
jus natalítia cólimus
étiam actiónes imité-
mur. P e r Christum
Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who givest
us joy in the an-
nual solemnity of
Blessed James, Thy
Confessor, mercifully
grant, that we may
imitate his actions,
whose festival we
now celebrate.
Through Christ our
Lord.

R. Amen.

JUNE 9

BB. Diana, Cecilia and Amata, Virgins

Ants., VV. and *RR.*, page 253.

Orémus

DEUS, qui beáta m
Diánam, Vír g i-
nem tuam, admirábili

Let us pray

O GOD, who didst
endow Thy Bless-
ed Virgin Diana with

spírítus fortitúdine donásti, eíque in té-rénda evangélicæ per-fectiúnis via beátas Cæcíliam et Amátam cómites dedísti: concéde propítius, ut eárum exémplo robo-rémur in árduis, et in advérsis protegámur auxílio. Per Christum Dóminum nostrum.

R. Amen.

admirable fortitude of spírít and didst give her Blessed Cecilia and Amata as companions in walk-ing in the way of Evangelical perfec-tion, grant that we may be strengthened in difficulties by their example and protected by their help in ad-versities. Throug Christ our Lord.

R. Amen.

JUNE 10

B. John Dominici, Card. and Conf.

Ants., VV. and RR., page 249 (in P. T., page 251).

Orémus

DEUS, largítor cari-tátis, qui beátum Joánnem, Confessó-rem atque Pontíficem, in conservánda Ecclé-siæ unitáte instau-randáque reguláridis-ciplína virtúte robo-rásti: per ipsíus in-tercessiónem tríbue

Let us pray

O GOD, the bestower of divíne love, who didst strengthen Blessed John, Thy Confessor and Bish-op, for the work of preserving the unity of the Church and es-tablishing regular discipline: grant,

nobis idípsum sentíre
et fácere in Christo
Jesu Dómino nostro:
Qui tecum vivit et
regnat, per ómnia sæ-
cula sæculórum.

R. Amen.

through his interces-
sion, that we may all
be of one mind, and
do all our actions in
Christ Jesus our
Lord: Who liveth and
reigneth with Thee
world without end.

R. Amen.

JUNE 12

B. Stephen Bandelli, Conf.

*Ants., VV. and RR., page 249 (in P. T.,
page 251).*

Orémus

DEUS, qui ad errán-
tes fidéles, in vi-
am salútis revocándos
beátum Stéphanum,
Confessórem tuum,
evangélicæ prædica-
tiónis exímium mínis-
trum effecísti: ejus
méritis et interces-
sione concéde, ut, a
peccátis ómnibus exp-
editi, sémitam man-
datórum tuórum sem-
per currámus. Per

Let us pray

O GOD, who, for the
bringing of many
of Thy faithful who
had gone astray, back
to the way of salva-
tion, didst make
Blessed Stephen, Thy
Confessor, an illustri-
ous preacher of Thy
gospel, grant through
his merits and inter-
cession, that we like-
wise, being freed
from our sins, may

Christum Dóminum
nostrum.

R. Amen.

ever run in the path
of Thy commands. Through
Christ our Lord.

R. Amen.

JUNE 20

B. Osanna of Mantua, Virg.

Ants., VV. and RR., page 252.

Orémus

EXAUDI nos, Deus
salutáris noster:
ut, sicut de beátæ
Osánnæ, Vírginistuæ,
festivitáte gaudémus,
ita piæ devotiónis
erudiámur afféctu.
Per Christum Dómi-
num nostrum.

R. Amen.

Let us pray

GRACIOUSLY hear us,
O God our Sav-
iour, that as we re-
joice in celebrating
the memory of Bless-
ed Osanna, Thy Vir-
gin, we may be in-
structed likewise in
all feelings of tender
devotion. Through
Christ our Lord.

R. Amen.

JUNE 22

B. Innocent V, Pope and Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum
Innocéntium, Con-
fessórem atque Pon-
tíficem, sciéntiæ ac

Let us pray

O GOD, who didst
adorn Blessed In-
nocent, Confessor and
Pope, with the gifts

prudéntiæ donis decorátum, pacis et unitátis conciliatórem effecísti: ejus intercessióne nobis concéde cæléstia sápere, et ómnia bona concórdi stúdio sectári. Per Christum Dóminum nostrum.

R. Amen.

of knowledge and prudence, and didst make him a promoter of peace and unity, grant us, through his intercession, to seek the things which are above, and with one accord to strive after all good. Through Christ our Lord.

R. Amen.

Feasts of July

JULY 7

B. Benedict XI, Pope and Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum Benedíctum Pontíficem benedictiónis tuæ grátia ad cælum sublevásti: pópulum tuum, quæsumus, nova benedictióne sanctífica, et a cunctis malis imminéntibus, ejus méritis et préci-
bus, tua virtúte de-

Let us pray

O GOD, who by the grace of Thy benediction didst raise Blessed Benedict, Thy chief Bishop, to Heaven, sanctify Thy people, we beseech Thee, with a new benediction of Thy grace, and through his prayers and mer-

fénde. Per Christum
Dóminum nostrum.

R. Amen.

its defend us by Thy
power from all the
evils that threaten us.
Through Christ our
Lord.

R. Amen.

JULY 9

St. John of Gorcum and His Companions Martyrs

AT I. VESPERS

Ant. In poténtia
bráchii tui, Dómine,
dispérgens supérbos,
respexísti humilitá-
tem Servórum tuó-
rum: et ecce beátos
eos dicent omnes ge-
neratiónes.

V. Ora pro nobis,
be á t e Joá n n e s c u m
Sóciis tuis.

R. Ut digni effici-
ámur promissiúnibus
Christi.

Ant. O L o r d, by
the power of Thy arm
dispersing the proud,
Thou hast beheld the
humility of Thy Serv-
ants: and behold all
generations shall call
them blessed.

V. P r a y for us,
Blessed J o h n with
thy Companions.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Dóminus Deus
Israël visitávit et fe-
cit redemptiúnem ser-
vórum suórum; glori-
ficávit nomen eórum,

Ant. The Lord, God
of Israel, has visited
and wrought the re-
demption of His serv-
ants: He has glorified

et eréxit cornu salutis nobis.

V. Mirábilis Deus.

R. In sanctis suis.

their name for ever, and raised up for us a horn of salvation.

V. God is wonderful.

R. In His Saints.

AT II. VESPERS

Ant. Exaltávit Dóminus húmiles servos suos, et suscepit eos in tabernacula sancta, recordátus misericórdiæ suæ.

V. and R. as at I. Vespers.

Orémus

DEUS, qui beatórum Mátyrum tuórum Joánnis et Sociórum ejus gloriósum pro fide tua certámen æternitátis láurea decorásti: c o n c é d e propítius, ut eórum méritis et imitatióne certántes in terris, cum ipsis coronári mereámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Ant. The Lord has exalted His humble servants, and, mindful of His mercy, has received them into His holy tabernacles.

Let us pray

O GOD, who didst crown with the laurel of immortality the strife of Thy blessed martyrs John and his Companions for the faith, mercifully grant, that, fighting here on earth, we may likewise deserve, through their merits and after their example, to be crowned with them in heaven. Through Christ our Lord.

R. Amen.

JULY 11

**BB. Ignatius Delgado and His Companions
Martyrs***Ants., VV. and RR., page 247.**Orémus*

DEUS, qui beatórum
Pontíficum Igná-
tii et Domínici ac
Sociórum ságuine
Annamitárum terras
rigári voluísti: inter-
cedéntibus tantis
Martýribus, fac eas
christiána religióne
florére. Per Christum
Dóminum nostrum.

*R. Amen.**Let us pray*

O GOD, who with
the blood of thy
Blessed Bishops Ig-
natus and Dominic
and their Companions
has willed to irrigate
the countries of the
Annamites: grant
that, by the interces-
sion of so many Mar-
tyrs, the Christian
religion may flourish
there. Through Christ
our Lord.

R. Amen.

JULY 13

B. James of Varazze, Bishop and Conf.
*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beátum
Jacóbum, Confes-
sórem atque Pontífi-
cem, exímium veritá-
tis præcónem et pacis
conciliatórem effe-

Let us pray

O GOD, who didst
make Blessed
James, Thy Confes-
sor and Bishop, a
glorious preacher of
the truth and a peace-

císti: ejus nobis intercessióne concéde, ut pacem et veritátem diligámus, et ad te, in quo pax summa est et pura véritas, perveniámus. Per Christum Dóminum nostrum.

R. Amen.

maker, grant unto us, through his intercession, that we likewise may love peace and truth, and come at length to Thee in whom is perfect peace and purest truth. Through Christ our Lord.

R. Amen.

JULY 17

B. Ceslaus of Poland, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum Cesláum, virgíneo morum candóre præditum et salútis animárum zelo succénsum, in diversis nátiónum pópulis óperum sanctitáte et fídei propagatióne mirábilem effecísti: præsta, quæsumus, ut, ejus intercessióne, simus semper in fide

Let us pray

O GOD, who didst endow Blessed Ceslaus with virginal purity of manners and a burning zeal for the salvation of souls, and didst render him wonderful to the people of divers nations for his holy actions and for a singular grace in propagating the Faith,

stábiles, et ad te, qui solus es æternæ salutis auctor ac largitor, misericordiæ tuæ munere pervenire valeamus. Per Christum Dóminum nostrum.

R. Amen.

grant, we beseech Thee, at his intercession, that we may be ever steadfast in the faith, and be enabled through the gift of Thy mercy to come at length to Thee Who alone art the Author and Giver of eternal salvation. Through Christ our Lord.

R. Amen.

JULY 22

St. Mary Magdalen

AT I. VESPER

Ant. Celsi mériti María, quæ solem verum resurgéntem videre meruísti mortálium prima; obtine ut nos visu glóriæ suæ tecum lætíficet in cælis.

V. Optimam partem elégit sibi María.

R. Quæ non aufertur ab ea.

Ant. O Mary of exalted merit, who first of mortals merited to behold the true Sun in His rising, obtain that He may gladden us with thee by the sight of His glory in heaven.

V. Mary hath chosen the better part.

R. Which shall not be taken from her.

AT LAUDS

Ant. O mundi lampas et margarita præfúlghida, quæ resurrectionem Christi nuntiándo, apostolorum Apóstola fieri meruísti, María Magdaléna, semper pia exorátrix pro nobis adsis ad Deum, qui te elégit.

V. Dimíssa sunt ei peccáta multa.

R. Quóniam diléxit multum.

Ant. O light of the world and shining jewel, who by announcing the resurrection of Christ didst merit to be made an apostle to the apostles, O Mary Magdalen, be for us ever a pious intercessor at the throne of God, who hath chosen thee.

V. Many sins are forgiven her.

R. Because she hath loved much.

AT 11. VESPERS

Ant. In diébus illis mulier, quæ erat in civitáte peccátrix, ut cognóvit quod Jesus accubuisset in domo Simónis leprósi, áttulit alabástrum unguénti; et stans retro secus pedes Dómini Jesu, lácrymis cœpit rigáre pedes ejus, et

Ant. In those days a woman who was a sinner in the city when she knew that Jesus was at table in the house of Simon the leper, took an alabaster box of precious ointment; and standing behind at the feet of the Lord

capillis c á p i t i s sui
tergébat, et osculabá-
tur pedes ejus, et un-
guénto ungébat.

V. Optimam par-
tem elégit sibi María.

R. Quæ non aufe-
rétur ab ea.

Orémus

LARGIRE nobis cle-
mentíssime Pater:
ut sicut beáta María
Magdaléna, Dóminum
nostrum Jesum Chris-
tum super ómnia dili-
gendo, suórum obtí-
nuit véniam peccató-
rum, ita nobis, apud
misericórdiam tuam
sempitérnam ímpe-
tret beatitúdinem.
Per eúndem Christum
Dóminum nostrum.

R. Amen.

Jesus with her tears
she began to wash
His feet and with the
hair of her head to
wipe them, and she
kissed His feet, and
anointed them with
the ointment.

V. Mary hath cho-
sen the better part.

R. Which shall not
be taken away from
her.

Let us pray

GRANT, O most mer-
ciful Father, that
as blessed Mary Mag-
dalen gained the par-
don of her sins
through the love she
bore our Lord Jesus
Christ above all
things, so likewise
she may obtain by Thy
tender mercy eternal
happiness for us.
Through the same
Christ our Lord.

R. Amen.

JULY 23

B. Jane of Orvieto, Virg.

*Ants., VV. and RR., page 252.**Orémus*

DEUS, qui beátæ Jo-
á n n æ, Vírginis
tuæ, puritátem exími-
am et férvídam cari-
tátem donis cælésti-
bus cumulásti: fac
nos ita ejus æmulári
virtútes, ut castitáte
vitæ ac puris semper
tibi placeámus afféc-
tibus. Per Christum
Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst
plentifully add of
Thy heavenly gifts to
the singular purity
and fervent love of
Blessed Jane, Thy
Virgin, grant that we
may so imitate her
virtues as to be ever
pleasing unto Thee
for the chastity of
our lives and the pu-
rity of all our affec-
tions. Through Christ
our Lord.

R. Amen.

JULY 24

B. Augustine of Biella, Conf.

*Ants., VV. and RR., page 249.**Orémus*

DA N O B I S, quæsu-
mus, Dómine
Jesu, beáti Augustíni,
Confessóris tui, mériti-
tis et imitatióne, ita

Let us pray

GRANT us, we be-
seech Thee, O
Lord Jesus, through
the merits and imita-
tion of Blessed Au-

carnis desidéria per
pœniténtiam exstín-
guere, ut in tua sem-
per grátia et cogni-
tíone crescámus: Qui
vivis et regnas per
ómnia sǽcula sæcu-
lórum.

R. Amen.

gustine, Thy Confes-
sor, so to quench the
desires of the flesh by
penance as ever to
grow in Thy grace
and in the knowledge
of Thee: Who livest
and reignest world
without end.

R. Amen.

JULY 28

B. Anthony Della Chiesa, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum
Antónium, Con-
fessórem tuum, diví-
no amóre inflammás-
ti: accénde, quæsu-
mus, eo intercedénte,
in córdibus nostris
ignem tuæ caritátis,
ut, te diligéntes in
terris, gáudiis ætér-
nis perfruámur in cæ-
lis. Per Christum Dó-
minum nostrum.

R. Amen.

Let us pray

O GOD, who didst
inflame Blessed
Anthony, Thy Con-
fessor, with divine
love, kindle, we be-
seech Thee, at his in-
tercession, the fire of
Thy charity in our
hearts, that, loving
Thee upon earth, we
may rejoice with
everlasting joy in
heaven. Through
Christ our Lord.

R. Amen.

JULY 30

B. Mannes de Guzman, Conf.*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui beátum Mannem, Confessórem tuum, dispositione mirábili in viam perfectionis traduxisti: eádem misericórdiæ tuæ grátia dirige actus nostros, ut possimus quærere quod jubes, et ássequi quod promíttis. Per Christum Dóminum nostrum.

*R. Amen.**Let us pray*

O GOD, who, by Thy wonderful providence didst guide Blessed Mannes, Thy Confessor, into the way of perfection, direct our actions by the same gracious mercy, that we may seek to do what Thou commandest and so attain to what Thou hast promised. Through Christ our Lord.

*R. Amen.***Feasts of August**

AUGUST 3

B. Augustine, Bishop and Conf.*Ants., VV. and RR., page 249.**Orémus*

DEUS, qui Ecclesiæ tuæ in beáto Augustíno, Confessóre

Let us pray

O GOD, who wast pleased to provide for Thy Church in the

tuo atque Pontífice,
boni pastóris exém-
plum providére dig-
nátus es: concéde
propítius, ut ejus in-
tercessióne in loco
páscuæ tuæ perpétuo
collocári mereámur.
Per Christum Dómi-
num nostrum.

R. Amen.

Blessed Augustine,
Thy Confessor and
Bishop, an example of
the good shepherd,
mercifully grant that,
through his interces-
sion, we may be
found worthy to be
placed in Thy pasture
for ever. Through
Christ our Lord.

R. Amen.

AUGUST 4

Our Holy Father St. Dominic, Conf.

AT I. VESPERS

Ant. Transit pau-
per ad regni sólum,
dux ad sceptrum, vic-
tor ad præmium, mors
in vitam, labor in óti-
um: præsens cedit
luctus in gáudium.

V. Ora pro nobis,
beáte Pater Domínice.

R. Ut digni effici-
ámur promissionibus
Christi.

Ant. From being
poor he passes to the
throne of the king-
dom, a leader to the
sceptre, a conqueror
to the reward, death
is exchanged for life,
labour for rest: the
present mourning for
joy.

V. Pray for us,
Blessed Father Domi-
nic.

R. That we may be
made worthy of the
promises of Christ,

AT LAUDS

Ant. Carnis viror,
mentis martýrium,
mundum replens lin-
guæ præcónium, pau-
per Christi post cur-
sus stádium, vitæ tibi
mercántur præmium.

V. Justus germiná-
bit sicut lílium.

R. Et florébit in
æténum ante Dómi-
num.

Ant. O poor man of
Christ, the chasten-
ing of the flesh, the
martyrdom of mind,
the activity of the
tongue filling the
world, procure for
thee, after the con-
test, the reward of life.

V. The just shall
flourish like the lily.

R. And shall pros-
per for ever before
the Lord.

AT II. VESPERS

Ant. O Lumen Ec-
clésiæ, Doctor veritá-
tis, Rosa patiéntiæ,
Ebur castitátis,
aquam sapiéntiæ pro-
pinásti gratis: Præ-
dicátor grátiae nos
junge beátis.

Ant. O Light of the
Church, Doctor of
truth, Rose of pa-
tience, Ivory of chas-
tity, you who have
gratuitously dis-
pensed the waters of
wisdom: Preacher of
grace, unite us to the
blessed.

V. and R. as at I. Vespers.

Orémus

DEUS, qui Ecclésiám
tuam beáti Domí-
nici, Confessóris tui,

Let us pray

O GOD, who didst
vouchsafe to en-
lighten Thy Church

Patris nostri, illuminare dignatus es meritis et doctrinis: concède, ut ejus intercessiōe, temporālibus non destituatur auxiliis, et spiritūalibus semper proficiat incrementis. Per Christum Dōminum nostrum.

R. Amen.

by the merits and teaching of our blessed Father Dominic, Thy Confessor, grant, through his intercession, that it may never be wanting in temporal help, and always increase in spiritual growth. Through Christ our Lord.

R. Amen.

AUGUST 8

B. Jane of Aza (Mother of St. Dominic)

Ants., VV. and RR., page 254.

Orémus

DEUS, qui beatæ Joannæ, famulæ tuæ, grātiā supernæ vocatiōis filii sui Domīnici mirabiliter ostendisti: quæsumus, ut, ipsam præmonstratūmq̃ filiū imitantes, pio utriusque intervēntu ætērna præmia consequāmur. Per Chris-

Let us pray

O GOD, who didst wonderfully make known to Blessed Jane, Thy handmaid, the grace of the heavenly calling of her son Dominic, we beseech Thee, that, imitating her and her son, who was thus foreshown to her, we may by the loving in-

tum Dóminum nostrum.

R. Amen.

tercession of them both, receive everlasting rewards. Through Christ our Lord.

R. Amen.

AUGUST 9

B. John of Salerno, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui in fidei incrementum beatum Joánnem, Confessórem, verbi tui præcónem exímium effecísti: ejus nobis intercessióne largíre, ut, quod corde credimus ad justítiam, ore ad salutem confiteámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who for the increase of the Faith, didst make Blessed John, Thy Confessor, a noble preacher of Thy word, grant unto us, through his intercession, that what we believe with the heart unto justice, we may confess with the mouth unto salvation. Through Christ our Lord.

R. Amen.

AUGUST 17

St. Hyacinth of Poland, Conf.

AT I. VESPERS

Ant. Magnus præco Hyacínthus ad justí-

Ant. Hyacinth, the renowned herald, in-

tiam erudívit multos:
Christi subégit légi-
bus divérsos natió-
num pópulos.

V. Ora pro nobis,
beáte Hyacínthe.

R. Ut digni effici-
ámur promissióibus
Christi.

structed many unto
justice, and made sub-
ject to the laws of
Christ the peoples of
different nations.

V. Pray for us,
Blessed Hyacinth.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Prædicávit
verbum Dei in omni
pópulo, ad danda m
sciéntiam salútis ple-
bi ejus, in remissió-
nem peccatórum
eórum.

V. Justus germiná-
bit sicut lílium.

R. Et florébit in
ætérum ante Dómi-
num.

Ant. He preached
the word of God in
every nation, in or-
der to give the sci-
ence of salvation to
the people, and to
procure the remission
of their sins.

V. The just shall
flourish like the lily.

R. And shall pros-
per for ever before
the Lord.

AT II. VESPERS

Ant. Prædicatórum
Ordinis flos pulchér-
rime, Hyacínthe, tua
canéntes mérita tui

Ant. O Hyacinth,
most beautiful flower
of the Order of
Preachers, with thy

nos ímbue odóris fragrántia.

fragrance fill us who
celebrate thy merits.

V. and R. as at I. Vespers.

Orémus

DEUS, qui beátum
Hyacínthum,
Confessórem tuum, in
divérsis natiónum pó-
pulis óperum sancti-
táte et miraculórum
glória fecísti conspí-
cuum: da nobis ut
ejus in mélius refor-
mémur exémpis, et
in advérsis protegá-
mur auxíliis. Per
Christum Dóminum
nostrum.

R. Amen.

Let us pray

O GOD, who didst
make Blessed Hy-
acinth, Thy Confes-
sor, glorious amongst
the people of divers
nations for the holi-
ness of his life and
the glory of his mir-
acles; grant that by
his example we may
amend our lives, and
be defended by his
help in all adversities.
Through Christ our
Lord.

R. Amen.

AUGUST 18

B. Aimo Tapparelli, Conf.

Ants., VV. and RR., page 249.

Orémus

OMNIPOTENS et mi-
séricsors Deus, cui
servíre regnáre est,
per mérita et inter-

Let us pray

ALMIGHTY and most
merciful God, to
serve whom is to
reign, grant, through

cessiónem beáti Aí-
mónis, Confessóris
tui, quem exímium fí-
dei propugnatórem
effecísti, concéde, ut,
mandátis tuis fidéli-
ter, serviéntes in ter-
ris, ætérno regno
pérfrui cum ipso me-
reámur in cælis. Per
Christum Dóminum
nostrum.

R. Amen.

the merits and inter-
cession of Blessed
Aimo, Thy Confes-
sor, whom Thou didst
make a famous cham-
pion of the Faith,
that, keeping Thy
commandments faith-
fully on earth, we
may deserve to enjoy
Thy eternal kingdom
with him in heaven.
Through Christ our
Lord.

R. Amen.

AUGUST 19

B. Emily Bicchieri, Virg.

Ants., VV. and RR., page 252.

Orémus

DEUS, qui beátæ
Aemíliæ, Vírgini
tuæ, terréna cuncta
despícere et te solum
quæ rere tribuísti;
ejus méritis et inter-
cessióne concéde, ut,
spretis peritúris illé-
cebris, te toto corde

Let us pray

O GOD, who gavest
unto Blessed
Emily, Thy Virgin,
grace to despise all
earthly things and to
seek Thee alone,
grant, through her
merits and interces-
sion, that, despising

diligámus. Per Christum Dóminum nostrum.

R. Amen.

all perishable enticements, we may love Thee with our whole heart. Through Christ our Lord.

R. Amen.

AUGUST 23

B. James of Bevagna, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui prodigióso tui Sánguini aspersióne, dignátus es beátum Jacóbum Confessórem, secúra ætérnæ salútis fidúcia roboráre: diláta super nos éadem víscera misericórdiæ tuæ, ut, redemptiónis nostræ imbúti signáculo, inter oves déxteræ tuæ perpétuo computémur: Qui vivis et regnas per ómnia sæcula sæculórem.

R. Amen.

Let us pray

O GOD, who, by the miraculous sprinkling of Thy Blood, wast pleased to strengthen Blessed James, Thy Confessor, with a sure confidence of his eternal salvation, enlarge the same bowels of mercy towards us, that, being marked with the sign of our redemption, we may be counted amongst the sheep at Thy right hand for ever: Who livest and reignest for ever and ever.

R. Amen.

AUGUST 28

St. Augustine, Conf, Bishop, Doctor

AT I. VESPERS

Ant. Adest dies célebris, quo solútus nexu carnis sanctus præsul Augustínus assúptus est cum ángelis: ubi gaudet cum prophétis, lætatur cum apóstolis, quorum plenus spírítu, quæ prædixerunt mýstica fecit nobis pέρvia: post quos secúnda dispensándi verbi Dei primus refúlsit grátia.

V. Ora pro nobis, beáte Augustíne.

R. Ut digni efficiámur promissionibus Christi.

Ant. This is the festal day when freed from the bonds of the flesh, the holy prelate Augustine is assumed with the angels; where he rejoices with the prophets and exults with the apostles, filled with whose spirit, he has made plain to us what they mystically foretold: after whom he shone first with the second grace of dispensing the word of God.

V. Pray for us, blessed Augustine.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. In diébus ejus obséssa est cívitas Hipponénsis ab exercitu barbarórum: in-

Ant. In his days the city of Hippo was besieged by the army of the barbarians;

ter quæ mala fuérunt
Augustíno lá cry mæ
suæ panes die ac noc-
te; at que sub hoc
evéntu ad extrémam
horam véniens obdor-
mívit in pace.

V. Justus germiná-
bit sicut lílium.

R. Et florébit in
ætérum ante Dómi-
num.

during which calami-
ties, tears were the
bread of Augustine
day and night; and
after this event, com-
ing to his last hour,
he fell asleep in peace.

V. The just man
shall blossom like the
lily.

R. And shall flour-
ish forever before
the Lord.

AT 11. VESPERS

Ant. Hódie glorió-
sus pater Augustínus,
dissolúta huius habi-
tatiónis domo, domum
non manu factam ac-
cépit in cælis, quam
sibi, cooperánte Dei
grátia, manu, lingua
fabrefécit in terris;
ubi iam quod sitívit
intérnum gustat ætér-
num, decorátus una
stola securúsque de
réliqua.

Ant. Today the glo-
rious father Augus-
tine, the house of this
habitation being dis-
solved, received in
heaven a house not
made with hands,
which, while on earth,
by the aid of God's
grace, he prepared
for himself with hand
and tongue; where
he now enjoys eter-
nally what his heart
desired, and clothed
with one robe, he is
secure for the rest.

V. Ora pro nobis,
beáte Augustíne.

R. Ut digni effici-
ámur promissionibus
Christi.

Orémus

ADESTO supplicatió-
nibus nostris om-
nípotens Deus: et qui-
bus fidúciám sperán-
dæ pietátis indúlges,
intercedénte beáto
Augustíno confessóre
tuo atque pontífice,
consuétæ misericór-
diæ tríbue benígnus
efféctum. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

V. Pray for us,
Blessed Augustine.

R. That we may be
made worthy of the
promises of Christ.

Let us pray

GIVE ear to our sup-
plications, al-
mighty God, and
through the interces-
sion of blessed Au-
gustine, Thy confes-
sor and bishop, gra-
ciously show the ef-
fect of Thine accus-
tomed mercy to those
whom Thou dost in-
dulse in the confident
hope of Thy loving
kindness. Through
Christ our Lord.

R. Amen.

AUGUST 30

St. Rose of Lima, Virg.

AT I. VESPERS

Ant. Benedícta tu
a Deo tuo, Rosa, in
omni tabernáculo Ja-

Ant. O Rose, bless-
ed art thou by thy
God in all the taber-

cob, quóniam in omni gente, quæ audierit nomen tuum, super te, Deus Israël magnificábitur.

V. Ora pro nobis, beáta Rosa.

R. Ut digni efficiámur promissionibus Christi.

nacles of Jacob, since with every people, that will have heard thy name, the God of Israel shall be glorified in thy regard.

V. Pray for us, Blessed Rose.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. O Rosa odorífera, spargens ubique virtútum odórem, fac nos ejus, qua frúeris, lucis suavitátisque partícipes.

V. Adducéntur Regi vírgines post eam,

R. Próximæ ejus afferéntur tibi.

Ant. O fragrant Rose, diffusing everywhere the odour of virtues, make us participators of that light and sweetness which you enjoy.

V. After her shall Virgins be brought to the King.

R. Her companions shall be conducted to Thee.

AT II. VESPERS

Ant. Tu glória Jerúsalem, tu lætítia

Ant. Thou glory of Jerusalem, thou joy

Israël, tu honorificéntia pópuli nostri: o Rosa, fecísti viríliter, et confortátum est cor tuum.

of Israel, thou the honor of our people; O Rose, thou hast acted courageously and thy heart is strengthened.

V. and R. as at I. Vespers.

Orémus

BONORUM ómnium largítor, omnípotens Deus, qui beátam Rosam, cæléstis grátiae rore prævéntam, virginitátis et patiéntiae decóre Indis floréscere voluísti: da nobis fámulis tuis ut, in odórem suavitátis ejus currétes, Christi bonus odor éffici mereámur: Qui tecum vivit et regnat per ómnia sæcula sæculórum.

R. Amen.

Let us pray

ALMIGHTY God, the giver of all good gifts, who wast pleased that Blessed Rose, early watered by the dew of Thy grace, should flourish in the Indies in all the beauty of virginity and patience, grant unto us Thy servants, that, running in the odour of her sweetness, we may be found worthy to become the good odour of Christ: Who livest and reignest for ever and ever.

R. Amen.

Feasts of September

SEPTEMBER 3

B. Guala, Bishop and Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui ad plebem tuam in pace et pietate firmándam beátum Guálam, Confessórem tuum atque Pontíficem, singulári grátia decorásti: ejus nobis intercessióne concéde, ut, pacis stúdia operóse sectántes, úberes pietátis fructus percipiámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst adorn Blessed Guala, Confessor and Bishop, with a singular grace for establishing Thy people in peace and piety, grant us, by his intercession, that we may follow diligently the ways of peace and obtain abundant fruits of piety. Through Christ our Lord.

R. Amen.

SEPTEMBER 4

B. Catherine of Racconigi, Virg.

Ants., VV. and RR., page 252.

Orémus

SPES nostra, Dómine, qui beátæ Catharínæ cor, te ipso ple-

Let us pray

O LORD, our hope, who didst enrich with an abundance of

n u m, cæléstium donórum abundántia decorásti: tantæ Vírginis intercessióne concéde, ut totus nobis figátur in corde, qui totus pro nobis fixus fuit in cruce, Christus Dóminus noster.

R. Amen.

celestial gifts the heart of Blessed Catherine already filled with Thee, grant, through the intercession of that glorious virgin, that He may be wholly fastened to our hearts, Who for our sakes was wholly fastened to the cross, Christ our Lord.

R. Amen.

SEPTEMBER 6

B. Bertrand of Garrigue, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui sancto Patriárchæ Domínico beátum Bertrándum, Confessórem tuum, sócium et imitátórem exímium adjunxísti: ejus nobis pio intervéntu concéde, ita ejúsdem se-

Let us pray

O GOD, who didst give to the Blessed Patriarch, Saint Dominic, Blessed Bertrand as an excellent companion and imitator, grant us, through his pious intercession, so to walk in his foot-

qui vestígia, ut assequámur et præmia.
Per Christum Dóminum nostrum.

R. Amen.

steps as to obtain his reward. Through Christ our Lord.

R. Amen.

SEPTEMBER 18

B. John Massias, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum Joánnem, Confessórem, grátiae tuæ ubertáte prævéntum, in húmili vitæ génere morum candóre floréscere voluísti: da nobis, quæsumus, ita ejus vestígia pérsequi, ut ad te puris méntibus perveníre mereámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst early endow Blessed John, Thy Confessor, with the plenteousness of Thy grace, and didst make him illustrious in a lowly estate by the innocence of his life: grant us, we beseech Thee, so to follow his footsteps, that, by purity of heart, we may be found worthy to attain to Thee. Through Christ our Lord.

R. Amen.

SEPTEMBER 20

B. Francis Possadas, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Franciscum, Confessórem tuum, supérnæ caritátis dulcédine perfúsum, verbi tui præcónem exímium effecísti: ejus intercessióne concéde, ut, igne tui amóris incénsi, in tua dilectióne sempervivámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst raise up Blessed Francis, Thy Confessor, imbued with the sweetness of heavenly charity, to be an illustrious preacher of Thy Word, grant, through his intercession, that we may be kindled with the fire of Thy love, and ever live in Thy charity. Through Christ our Lord.

R. Amen.

SEPTEMBER 23

B. Mark of Modena, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui per beátum Marcum, Confessórem tuum, permúltos errántes in

Let us pray

O GOD, who through Blessed Mark, thy Confessor, didst lead back to the way of

viam justitiæ redire
fecisti: concède, ut,
ejus intercessiône, nos
quoque a vítiis abso-
lúti ad ætérna gáudia
pervenire feliciter va-
leámus. Per Christum
Dóminum nostrum.

R. Amen.

justice a great many
erring souls, grant
that, by his interces-
sion, we also, ab-
solved from our sins,
may happily attain to
eternal felicity.
Through Christ our
Lord.

R. Amen.

SEPTEMBER 25

Commemorations of St. Dominic in Suriano
Ants., VV., RR. and Prayer, page 329.

SEPTEMBER 26

B. Dalmatius Monerio, Conf.
Ants., VV. and RR., page 249.

Orémus

DEUS, qui húmitem
fámulum tuum
Dalmátium, multis
signis atque virtúti-
bus decorásti, ac mi-
rabíliter in tuo amó-
re, spretis temporáli-
bus, inflammásti: trí-
bue nobis, quæsumus,
ut, ejus intercessiône,
a terrénis afféctibus
expéditi et a cunctis

Let us pray

O GOD, who didst
make Thy humble
servant Dalmatius
glorious for many
miracles and virtues,
and didst wonderfully
in flame him with Thy
love to the despising
of all earthly things,
grant, we beseech
Thee, through his in-
tercession, that we

adversitatibus liberati, sola cœlestia appetamus. Per Christum Dóminum nostrum.

R. Amen.

may be disengaged from all earthly affections and freed from all adversities, and have no desire but for the things of heaven. Through Christ our Lord.

R. Amen.

SEPTEMBER 28

B. Lawrence of Ripafracta, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum Lauréntium, Confessórem tuum, regularis disciplinæ stúdio et caritátis ardóre claréscere fecísti, ejus nobis intercessióne concéde, ut, perfectióra semper exsequéntes, æténa gáudia consequámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed Lawrence, Thy Confessor, to shine forth with zeal for regular discipline, and didst inflame him with the ardours of divine love, grant, at his intercession, that ever following after the more perfect ways, we may attain to everlasting joys. Through Christ our Lord.

R. Amen.

Feasts of October

First Sunday of October

Feast of the Holy Rosary

AT 1. VESPERS

Ant. Speciosa facta es et suavis in deliciis virginitatis, sancta Dei Génitrix: quam videntes filiae Sion vernantem in floribus rosarum et liliis convallium beatissimam praedicaverunt, et reginae laudaverunt eam.

V. Regina sacratissimi Rosarii, ora pro nobis.

R. Ut digni efficiamur promissionibus Christi.

Ant. O holy Mother of God, thou wast beautiful and sweet in the delights of virginity: the daughters of Sion seeing thee flourishing amidst the flowers of the roses and the lilies of the valley have declared thee most blessed, and queens have sung thy praises.

V. Pray for us, Queen of the most Holy Rosary.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Solemnitatem hodiernam sanctissimi Rosarii Genitricis Dei Mariae devote celebramus, ut ipsa pro nobis intercédât ad

Ant. Let us celebrate devoutly today's solemnity of the most holy Rosary of Mary the Mother of God, in order that she may

Dóminum Jesum Christum.

V. Elégit eam Deus, et præelégit eam.

R. Et habitare eam facit in tabernáculo suo.

intercede for us with the Lord Jesus Christ.

V. The Lord has chosen her, and pre-elected her.

R. And He maketh her to dwell in His tabernacle.

AT II. VESPERS

Ant. Beáta Mater et intácta Virgo, gloriósa Regína mundi, séntiant omnes tuum juvámen, quicúmque célebrant tuam sacraméntissimi Rosárii sollemnitétem.

Ant. O Blessed Mother, ever Virgin, glorious Queen of the world, may all who celebrate thy feast of the most holy Rosary feel thy help.

V. and **R.** as at I. Vespers.

Orémus

DEUS, cujus Unigenitus per vitam, mortem et resurrectionem suam nobis salutis æternæ præmia comparávit: concéde, quæsumus, ut hæc mystéria sanctíssimo Rosário beátæ Mariæ Vírginis recoléntes et

Let us pray

O GOD, whose only begotten Son by His life, death and resurrection hath purchased for us the rewards of eternal life, grant, we beseech Thee, that, meditating on these mysteries in the most holy

imitémur quod cón-
 tent, et quod promít-
 tunt, assequámur. Per
 e ú n d e m Christum
 Dóminum nostrum.

R. Amen.

Rosary of the Blessed
 Virgin Mary, we may
 imitate what they set
 forth and obtain
 what they promise.
 Through the same
 Christ our Lord.

R. Amen.

OCTOBER 3

B. Dominic Spadaforo, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui in beáto
 Domínico, Confes-
 sóre tuo, munus apos-
 tólicum assíduo ora-
 tíonis stúdio et regu-
 láris disciplínæ obser-
 vántia mirábiliter fœ-
 cundásti: c o n c é d e
 propítius, ut, e j u s
 vestígia prosequéntes,
 úberes salútis fructus
 percípere mereámur.
 Per Christum Dómi-
 num nostrum.

R. Amen.

Let us pray

O GOD, who in Bless-
 ed Dominic, Thy
 Confessor, by his con-
 stant prayer and the
 observance of regular
 discipline, didst won-
 derfully enrich the
 apostolic ministry,
 mercifully grant that,
 following in his foot-
 steps, we may be wor-
 thy to receive the
 abundant fruits of
 salvation. Through
 Christ our Lord.

R. Amen.

OCTOBER 4

St. Francis of Assisi, Conf.

AT I. VESPERS

Ant. O stupor, et gáudium, o iudex hóminum méntium, tu nostræ milítiae currus et auríga. Ignea præ-séntibus transfigurátum, frátribus, in solári spécie vexit te quadríga. In te signis rádians, in te ventúra núntians, requiévit spíritus duplex prophetárum. Tuis asta pósteris, Pater Francísce, míseris; nam incrêscunt gémitus óvium tuárum.

V. Ora pro nobis, beáte Pater Francísce.

R. Ut digni efficiámur promissionibus Christi.

Ant. O wonder and joy, O judge of the minds of men, thou chariot and chario-
teer of our warfare. A fiery chariot has borne thee aloft, transfigured like the sun in the presence of thy brethren. On thee has rested the two-fold spirit of the prophets, radiant with wonders and unfolding the future. Give heed, O Father Francis, to the needs of thy children; for the cries of thy flock are increasing.

V. Pray for us, blessed Father Francis.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. O Martyr desidério, Francísce, quanto stúdio compátiens hunc séqueris, quem passum libro réperis quem aperuísti! Tu cóntuens in áère seraph in cruce pósitum, ex tunc in palmis, látere, et pédibus effígiem fers plagárum Christi. Tu gregi tuo próvide, qui post felícem tránsitum diræ prius et lívidæ, glorificátæ spéciem carnis prætendísti.

V. Cor meum et caro mea.

R. Exsultavérunt in Deum vivum.

Ant. O Francis, thou lover of martyrdom, how tenderly thou didst follow Him whose sufferings are recounted in the book thou didst open! Thou looking upon high didst behold a seraph on the cross, and thenceforth didst bear in thy hands, side and feet the likeness of the wounds of Christ. O thou whose emaciated and tired body did, after thy happy passage from this life, take on a glorious form, be now mindful of thy flock.

V. My heart and my flesh.

R. Have exulted in the living God.

AT II. VESPER

Ant. O virum miráblem in signis et prodígiis, languóres cum dæmóniis quóslí-

Ant. O man wondrous in signs and prodigies, vanquishing every languor

bet pelléntem! Dat
aurem suis ávium
prædicans silvéstrium
verbis intendéntem. O
vitam laudábilem, qua
fidem sic magnícat
sed et multos vivícat
mórtuos defúctus!
Francísce nos cælés-
tium fac consórtes cí-
vium quibus es con-
júctus.

V. Ora pro nobis,
beáte Pater Fran-
císce.

R. Ut digni effici-
ámur promissionibus
Christi.

Orémus

DEUS, qui Ecclesiam
tuam, beáti Pa-
tris nostri Francísci
méritis, fetu novæ
prolis amplícas: trí-
bue nobis ex imitatio-
ne ejus terréna de-
spícere, et cæléstium
donórum semper par-
ticipatióne gaudére.

produced by the spir-
its of evil! He wins
the birds of the for-
est to listen to his
preaching. O the
praiseworthy life by
which he extols the
faith and even after
passing from life re-
animates the dead! O
Francis, make us fel-
low-citizens with the
saints, whose company
thou dost now enjoy.

V. Pray for us,
blessed Father Fran-
cis.

R. That we may be
made worthy of the
promises of Christ.

Let us pray

O GOD, who through
the merits of our
Blessed Father Fran-
cis, dost enlarge thy
Church by the birth
of a new generation,
grant that we after
his example, may de-
spise earthly things
and ever rejoice in the

Per Christum Dóminum nostrum.

R. Amen.

participation of heavenly gifts. Through Christ our Lord.

R. Amen.

OCTOBER 5

B. Raymund of Capua, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum Raymúndum, Confessórem tuum insígnem perfectiónis evangélicæ magíst-
rum, et apostólicæ auctoritátis fidélem assertórem esse volúisti: concéde propítius ut, ejus exémplo vivéntes in terris, cum ipso coronári mereámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who wouldst have Blessed Raymund, Thy Confessor, to be a distinguished master of evangelical perfection and a faithful supporter of apostolic authority, graciously grant, that, living after his example on earth, we may deserve to be crowned with him in heaven. Through Christ our Lord.

R. Amen.

OCTOBER 7

B. Matthew, Carreri, Conf.

Ants., VV. and RR., page 249.

Orémus

EXCITA, Dómine, in
córdibus nostris
crucis et passiónis
amórem, ut, beáti
Matthæi intercessió-
ne et exémplo, doló-
rem Christi partíci-
pes efficiámur et gló-
riæ: Qui tecum vivit
et regnat per ómnia
sæcula sæculórum.

R. Amen.

Let us pray

EXCITE within our
hearts, O Lord,
the love of Thy Cross
and Passion, that
through the interces-
sion of Blessed Mat-
thew, we may be par-
takers both of Thy
sufferings and of Thy
glory, who livest and
reignest for ever and
ever.

R. Amen.

OCTOBER 10

St. Louis Bertrand, Conf.

AT I. VESPERS

Ant. O novi mundi
lampas præfúlgida,
sancte Ludovíce, qui,
Indis Evangélium
Christi nuntiándo,
Apostolórum glóriæ
consors fieri meruís-
ti, semper pius exorá-
tor adsis pro nobis
apud Deum, qui te
elégit.

V. Ora pro nobis,
beáte Ludovíce.

Ant. O shining lamp
of the new world, St.
Louis, who by preach-
ing the Gospel of
Christ in the Indies,
hast merited to parti-
cipate in the glory of
the Apostles: be ever
our faithful interces-
sor with God who has
chosen thee.

V. Pray for us,
Blessed Louis.

R. Ut digni effici-
ámur promissionibus
Christi.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Dóminus Deus
Israël visitávit ple-
bem suam in terris
Indiárum, mittens ei
púerum suum, qui
præíret ante fáciem
Dómini, paráre vias
ejus.

V. Justus germiná-
bit sicut lílium.

R. Et florébit in
æténum ante Dómi-
num.

Ant. The Lord God
of Israel has visited
His people in the ter-
ritories of the In-
dians, sending to them
His servant, who went
before the Lord to
prepare His ways.

V. The just shall
flourish like the lily.

R. And shall pros-
per for ever before
the Lord.

AT II. VESPERS

Ant. Respéxit Dó-
m i n u s humilitátem
servi sui, per quem
esuriéntes Indos im-
plévit bonis: et ex hoc
beátum hunc dicent
omnes generatiónes.

Ant. The Lord be-
held the humility of
His servant, through
whom he filled the
hungry Indians with
good things: and
hence all generations
shall call him blessed.

V. and *R.* as at I. Vespers.

Orémus

DEUS, qui beátum
Ludovicum, Con-
fessórem tuum, per
córporis mortificatió-
nem et fidei præcóni-
um Sanctórum glóriæ
coæquásti: præsta, ut
quod fide profitémur,
pietátis opéribus jú-
giter impleámus. Per
Christum Dóminum
nostrum.

R. Amen.

Let us pray

O GOD, who, through
mortification of
the body and the
preaching of the
faith, didst raise
Blessed Louis, Thy
Confessor, to the
glory of the saints,
grant that what we
profess by faith, we
may ever fulfil by
works of holiness.
Through Christ our
Lord.

R. Amen.

OCTOBER 11

B. James of Ulm, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum
Jacóbum, Confes-
sórem tuum, humili-
tátis et obediéntiæ
virtúte mirábiliter
decorásti; ejus inter-
cessióne fac nos ter-
réna despícere, et
mandátis tuis júgiter
inhærere. Per Chris-

Let us pray

O GOD, who didst
wonderfully adorn
Blessed James, Thy
Confessor, with the
virtues of humility
and obedience, make
us, through his in-
tercession, to despise
earthly things and
evermore cleave to

tum Dóminum nostrum.

R. Amen.

Thy commandments.
Through Christ our Lord.

R. Amen.

OCTOBER 13

B. Magdalen de Panattieri, Virg.

Ants., VV. and RR., page 252.

Orémus

DEUS, qui néminem in te sperántem déseris, et pie deprecántem misericórditer exáudis: tríbue, quæsumus, ut quod nostris méritis non valémus, beátæ Magdalénæ Vírginis patrocinio consequámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who forsak-
est no man that trusteth in Thee, and mercifully hearest him that meekly beseecheth Thee, grant, we pray Thee, that what we cannot obtain by our own merits, we may receive through the patronage of Thy blessed Virgin Magdalen. Through Christ our Lord.

R. Amen.

OCTOBER 21

B. Peter of Tiferno, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui fidéles tuos memorántes novíssima numquam

Let us pray

O GOD, who hast declared that Thy faithful, by contin-

peccatúros prænunti-
ásti: fac nos, beáti
Petri, Confessóris tui,
précibus et exémplis,
ita temporálem mor-
tem mente recólere,
ut, júgiter admissa
peccáta flentes, vité-
mus ætérmam. Per
Christum Dóminum
nostrum.

R. Amen.

ually remembering
their latter end, shall
never sin, grant,
through the prayers
and example of Bless-
ed Peter, Thy Confes-
sor, that we may so
bear in mind our
temporal death, that
by continually weep-
ing over the sins we
have committed, we
may escape an eter-
nal death. Through
Christ our Lord.

R. Amen.

OCTOBER 23

B. Bartholomew de Braganza, Bishop and Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui in fídei
hóstibus ab erró-
rum ténebris ad veri-
tátis lucem adducén-
dis, et in pópulis ad
pacem et concórdiam
revocándis, beátum
Bartholomæum, Con-
fessórem tuum atque
Pontíficem, mirábilem
effecísti: ejus inter-

Let us pray

O GOD, who didst
make Blessed Bar-
tholomew, Thy Con-
fessor and Bishop,
wonderful in leading
the enemies of the
Faith from the dark-
ness of error to the
light of truth, and in
bringing back multi-
tudes to peace and con-

cessiōne concēde, ut
pax tua, quæ exsúpe-
rat omnem sensum,
custódiat corda nos-
tra et intelligéntias
nostras in Christo Je-
su Dómino nostro:
Qui tecum vivit et
regnat per ómnia sæ-
cula sæculórum.

R. Amen.

cord, grant, through
his intercession, that
Thy peace, which
passeth all under-
standing may keep
our hearts and minds
in Christ Jesus our
Lord: Who liveth and
reigneth with Thee,
for ever and ever.

R. Amen.

OCTOBER 26

B. Damian of Finario, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui fidélium
salúti procúran-
dæ, beátum Damiá-
num, Confessórem tu-
um, et mira dicéndi vi
et virtútibus decorás-
ti: præsta, quæsumus,
ut, ejus intercessiōne
et exémplo, veram
caritátem verbo et
óperē exhibeámus.
Per Christum Dómi-
num nostrum.

R. Amen.

Let us pray

O GOD, who, for the
salvation of the
faithful, didst adorn
Blessed Damian, Thy
Confessor, with all
virtues and a wonder-
ful power of speech,
grant, we beseech
Thee, that, through
his intercession and
example, we may show
forth true charity
both by word and
work. Through Christ
our Lord.

R. Amen.

OCTOBER 30

B. Benvenuta Bojani, Virg.

Ants., VV. and RR., page 252.*Orémus*

GRATIAM nobis, Dómine, pœnitentiæ, oratiónis et humilitátis infúnde, ut, beátæ Benvenútæ Vírginis imitatióne, possimus et carnem mortificántes spírítu vívere, et cæléstia júgiter cogitántes, nosque despicíentes, in te solo Deo réquiem et glóriam inveníre. Per Christum Dóminum nostrum.

R. Amen.*Let us pray*

POUR out upon us, O Lord, the grace of penance, prayer and humility, that in imitation of Blessed Benvenuta Thy Virgin, we may be enabled through mortification of the flesh, to live in the spirit and by continual meditation on heavenly things and contempt of ourselves, find rest and glory in Thee who alone art God. Through Christ our Lord.

R. Amen.

OCTOBER 31

Commemoration of the Saints Whose Relics
Are Kept in Dominican Churches

AT I. VESPERS

Ant. Gaudent in cælis ánimæ sanctórum qui Christi vestigia sunt secúti, et

Ant. The souls of the saints who followed in the footsteps of Christ rejoice in

quia pro ejus amore
sanguinem suum fu-
derunt, ideo cum
Christo regnabunt in
aeternum.

V. Lætámini in Dó-
mino, et exsultáte
justi.

R. Et gloriámini
omnes recti corde.

heaven: and because
for love of Him they
poured out their
blood, therefore shall
they reign forever
with Christ.

V. Rejoice in the
Lord, and exult ye
just.

R. And be glorified
all ye right of heart.

AT LAUDS

Ant. Isti sunt sanc-
ti, qui pro Dei amore
minas hóminum con-
tempsérunt: sancti
mártýres in regno
cælórum exsultant
cum ángelis. O quam
pretiósá est mors
sanctórum, qui assí-
due assístunt ante
Dóminum, et ab invi-
cem non sunt sepa-
ráti!

V. Mirábilis Deus.

R. In sanctis suis.

Ant. These are the
saints, who for love
of God despised the
threats of men: the
holy martyrs triumph
with the angels in the
kingdom of heaven.
O how precious is the
death of the saints,
who constantly assist
before the Lord and
are not separated one
from another!

V. Wonderful is
God.

R. In His saints.

AT II. VESPERS

Ant. Abstérget Deus omnem lácrymam ab óculis sanctórum: et jam non erit ámplius neque luctus, neque clamor, sed nec ullus dolor: quóniam prióra transiérunt.

V. Lætámini in Dómino, et exsultáte justí.

R. Et gloriámini omnes recti corde.

Orémus

DEUS, qui hanc sacrosáctam ecclésiám tot voluísti sanctórum decorári reliquiis: concéde nobis fámulis tuis, ut quorum memóriam venerámur in terris, eórum consórtio perfruámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Ant. God will wipe every tear from the eyes of the saints: and mourning there will be no more, neither weeping nor any sorrow, because the former things have passed away.

V. Rejoice in the Lord, and exult ye just.

R. And be glorified all ye right of heart.

Let us pray

O GOD, who hast been pleased to adorn this holy church with the relics of so many saints, grant that we thy servants may enjoy in heaven, the fellowship of those whose memory we venerate on earth. Through Christ our Lord.

R. Amen.

Feasts of November

NOVEMBER 3

B. Simon Ballacchi, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum Simónem, Confes-sórem tuum, inter cæteras ejus virtútes, jugi orándi stúdio et singulári humilitátis prærogatíva decorásti: ipsum nobis imitári concéde; ut, spre-tis ómnibus, quæ sunt mundi, te hic solum quærere, ac tandem promíssa in cælis humílibus præmia cónsequi valeámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst adorn Blessed Simon, Thy Confessor, with constant diligence in prayer together with many other virtues and a singular prerogative of humility, grant that we may so imitate him, that, despising all the things of this world, we may here seek Thee alone, and hereafter attain the rewards promised in heaven to the humble. Through Christ our Lord.

R. Amen.

NOVEMBER 5

B. Martin of Porres, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, humílium cel-
sitúdo, qui beá-
tum Martínium, Con-
fessórem tuum, ad
cæléstia regna trans-
íre fecísti: ejus mérit-
is et intercessióne
concéde nos ejus hu-
militátem ita imitári
in terris, ut cum ipso
exaltári mereámur in
cælis. Per Christum
Dóminum nostrum.

R. Amen.

Let us pray

O GOD, the exalter
of the humble,
whodidst make Bless-
ed Martin, Thy Con-
fessor, to enter the
heavenly kingdom,
grant, through his
merits and interces-
sion, that we may so
follow the example of
his humility on earth,
as to deserve to be
exalted with him in
heaven. Through our
Lord Jesus Christ.

R. Amen.

NOVEMBER 6

BB. Jerome and His Companions, Martyrs

Ants., VV. and RR., page 247.

Orémus

DEUS, qui Ecclesiám
tuam Beatórum
Mártyrum Hierónymi,
Valentíni, Francísci,
Hyacínthi et Soció-

Let us pray

O GOD, who didst
deign to fertilize
Thy Church by the
blood of the Blessed
Martyrs Jerome, Val-

rum sángine fecundáre dignátus es: concéde propítius, ut quórum læti recólimus triúmphos, eórum précibus ac méritis adjuvémur. Per Christum Dóminum nostrum.

R. Amen.

entine, Francis, Hyacinth and their Companions: grant, we beseech thee, that we, who joyfully commemorate their triumphs, may be assisted by their prayers and merits. Through Christ our Lord.

R. Amen.

NOVEMBER 7

B. Peter of Ruffia, Mart.

Ants., VV. and RR., page 246.

Orémus

DEUS, qui beáto Petro fámulo tuo misericórditer tribuísti pro veræ fídei defensióne martýrio coronári: ejus méritis et intercessióne concéde, ut fide, quæ per caritátem operátur, tibi júgiter placére valeámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who in Thy mercy didst bestow the crown of martyrdom on Blessed Peter, Thy Servant, for his defence of the true faith, grant, through his merits and intercession, that we may ever be pleasing unto Thee by the faith that worketh through charity. Through Christ our Lord.

R. Amen.

NOVEMBER 12

Feast of All the Saints of the Order

AT I. VESPERS

Ant. Fecit Ordini magna qui potens est: suscepit Domínicum, púerum suum, benedixit illi et sémini ejus usque in sæculum.

V. Oráte pro nobis, Sancti et Sanctæ Dei.

R. Ut digni efficiámur promissionibus Christi.

Ant. The Omnipotent has done great things for the Order: He raised up St. Dominic His servant, and blessed him and his children for ever.

V. Pray for us, O Saints of God.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Dóminus Deus Israël eréxit cornu salutis nobis in domo Domínici púeri sui: ut serviámus illi in sanctitáte et justítia coram ipso, ómnibus diébus nostris.

V. Sancti et justí in Dómino gaudéte.

R. Vos elégit Deus in hereditátem sibi.

Ant. The Lord God of Israel raised up to us a horn of salvation in the house of Dominic His servant, that we may serve him in sanctity and justice all the days of our life.

V. Ye Saints and just, rejoice in the Lord.

R. God has chosen you to be His heirs.

AT II. VESPERS

Ant. Sanctos suos magnificávit Dóminus in salutári suo: ecce enim ex hoc beátos illos dicent omnes generatiónes.

Ant. The Lord has magnified His Saints in His Saviour, and hence all generations shall call them blessed.

V. and R. as at I. Vespers.

Orémus

DEUS, qui Prædicatórum Ordinem copiósá Sanctorum sóbole fœcundáre dignátus es, atque in ipsis heróica ómnium virtútum mérita sublímiter coronásti, da nobis illórum sequi vestígia, ut quos hódie sub una celebritáte venerámur interris, iis perpétua tandem festivitáte associémur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who hast vouchsafed to make the Order of Preachers fruitful in an abundant progeny of Saints, and hast crowned the merits of all their heroic virtues with a high reward, grant unto us to follow their footsteps, that we may at last be united in perpetual festivity with those in heaven whom we venerate today under one celebration upon earth. Through Christ our Lord.

R. Amen.

NOVEMBER 13

Patronage of St. Thomas Aquinas

Ants., VV., RR. and Prayer, page 275.

NOVEMBER 14

B. John Licci, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum Joánnem, Confessórem tuum, plena sui abnegatióne, atque exímiae caritátis zelo claréscere voluisti: ejus nobis imitatióne concéde, ut, abdicátiis terrénis afféctibus, in tua dilecti-óne vivámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed John, Thy Confessor, illustrious for perfect self-denial and for his singular zeal in the cause of charity, grant unto us, that, after his example, we may forsake all earthly affections, and live evermore in Thy love. Through Christ our Lord.

R. Amen.

NOVEMBER 15

St. Albert the Great, Conf., Bishop, Doctor

AT I. VESPERS

Ant. Albértus, Dei præco ac mínister assíduus Christi, pacem ubique firmávit.

Ant. Albert, the preacher of God and the constant minister of Christ, everywhere established peace.

V. Ora pro nobis,
beáte Albérte.

R. Ut digni effici-
ámur promissionibus
Christi.

V. Pray for us,
Blessed Albert.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Austeritáte vi-
tæ, orationis devoti-
óne, amóre fraterni-
tátis, doctrínæ effusi-
óne, Albértus glorifi-
cávit Dóminum.

V. Justus germiná-
bit sicut lílium.

R. Et florébit in
ætérnum ante Dómi-
num.

Ant. Albert glori-
fied the Lord by aus-
terity of life, by de-
votion to prayer, by
love of the brother-
hood, and by diffusion
of doctrine.

V. The just man
shall blossom like the
lily.

R. And shall flour-
ish forever before
the Lord.

AT II. VESPERS

Ant. Deus scientiá-
rum Dómine, te toto
corde et ore laudá-
mus atque benedíci-
mus, quia de pátribus
nostris magnum sus-
citásti doctórem.

V. Ora pro nobis,
beáte Albérte.

Ant. O God, the
Lord of all knowl-
edge, we praise and
bless Thee with our
whole heart and with
our speech, because
from among our fa-
thers thou hast raised
up a great doctor.

V. Pray for us,
Blessed Albert.

R. Ut digni effici-
ámur promissionibus
Christi.

Orémus

DEUS, qui beátum
Albértum, Pontífi-
cem tuum atque Doc-
tórem, in humana sa-
piéntia divínæ fídei
subjiciéndam magnum
effecísti: da nobis,
quæsumus, ita ejus
magistérii inhærere
vestígiis, ut luce per-
fécta fruámur in cæ-
lis. Per Christum Dó-
minum nostrum.

R. Amen.

R. That we may be
made worthy of the
promises of Christ.

Let us pray

O GOD, who didst
make blessed Al-
bert, thy Bishop and
Doctor, to become
great in placing hu-
man wisdom at the
service of divine faith,
grant us, we pray, so
to walk in the path
of his teaching, that
we may come to en-
joy the perfect light
of heaven. Through
Christ our Lord.

R. Amen.

NOVEMBER 16

B. Lucy of Narnia, Virg.

Ants., VV. and RR., page 252.

Orémus

DEUS, qui beátam
Lúciam, passiónis
Fílii tui signáculis
mirábiliter decorá-
tam, virginitátis et

Let us pray

O GOD, who didst
wonderfully adorn
Blessed Lucy with the
marks of the Passion
of Thy Son and with

patiéntiæ donis, blandiéntem mundum elúdere, et persequéntem superáre fecísti: da ut ejus intercessióne et exémplo nec terrénis vincámur illécebris, nec ullis frangámur advérsis. *Per eú n d e m* Christum Dóminum nostrum.

R. Amen.

the gifts of virginity and patience, and didst enable her to elude the blandishments of the world, and to overcome its persecutions, grant, that, by her intercession and example, we may neither be overcome by the allurements of the world, nor sink under any of its adversities. Through the same Christ our Lord.

R. Amen.

NOVEMBER 25

St. Catherine of Alexandria, Virgin, Martyr

AT I. VESPERS

Ant. Inclyta sanctæ vírginis Cathari-næ solémnia suscípiat aláriter pia mater Ecclésia. Ave virgo Deo digna, ave dulcis et benígna! Obtine nobis gáudia quæ pós-sides cum glória.

Ant. Let holy mother Church celebrate with joy the hallowed festival of the saintly virgin Catherine. Hail, virgin beloved of God, hail thou sweet and kindly one! Obtain for us the joys which thou dost possess with glory.

V. Diffúsa est grátia in lábiis tuis.

R. Proptérea benedíxit te Deus in ætérnum.

V. Grace is poured forth upon thy lips.

R. Therefore hath God blessed thee forever.

AT LAUDS

Ant. Prudens et vígilans virgo, qualis es cum sponso illo, qui te elégit de mundo, quam pulchra, quam mirábilis, quanta luce spectábilis inter Sion juvénulas et Jerúsalem fílias! Thálamo gaudes régio, conjúcta Dei Fílio.

V. Adducéntur Regi vírgines post eam.

R. Próximæ ejus afferéntur tibi.

Ant. O prudent and watchful virgin how pleasing thou art to that Spouse who chose thee out of the world! How beautiful, how wondrous, how glorious with light amongst the virgins of Sion and daughters of Jerusalem! Thou rejoicest with regal nuptials, espoused to the Son of God.

V. Virgins shall be lead to the king after her.

R. Her companions shall be presented to thee.

AT II. VESPER

Ant. Ave vírginum gemma Catharína: ave sponsa Regis re-

Ant. Hail, O Catherine, thou gem of virgins; hail, O glori-

gum gloriósa: ave viva Christi hóstia! Tua venerántibus patrocínia impetráta non déneges suffrágia.

V. Diffúsa est grátia in lábiis tuis.

R. Proptérea benedíxit te Deus in ætérnum.

Orémus

DEUS, qui dedísti Legem Moysi in summitáte montis Sínai, et in eódem loco per sanctos ángeles tuos corpus beátæ Catharínæ vírginis et mártýris tuæ mirábiliter collocásti; præstata, quæsumus, ut ejus méritis et intercessióne ad montem, qui Christus est, pervenire valeámus. Qui tecum vivit et regnat

ous spouse of the King of kings; hail, O living victim of Christ: deny not to those who venerate thy patronage, the help they now implore.

V. Grace is poured forth upon thy lips.

R. Therefore hath God blessed thee forever.

Let us pray

O GOD, who didst give the law to Moses on the summit of Mount Sinai, and didst wonderfully deposit in the same place the body of blessed Catherine, Thy virgin and martyr, by the ministry of Thy holy angels, grant, we beseech Thee, that through her merits and intercession we may come

per ómnia sæcula sæculórum.

R. Amen.

to the Mount which is Christ. Who with Thee liveth and reigneth world without end.

R. Amen.

NOVEMBER 26

B. James Benefatti, Bishop and Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beáto Jacóbo, Confessóri tuo atque Pontífici, ómnia boni pastóris múnia fidéliter explére tribuísti: ejus intercessióne nobis concéde, ut, per viam mandatórum tuórum gradiéntes, inter oves páscuæ tuæ perpétuo collocári mereámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who gavest unto Blessed James, Thy Confessor and Bishop, the grace to fulfil with faithfulness all the duties of a good shepherd, grant unto us, through his intercession, that, walking in the path of Thy commandments, we may deserve to be placed amongst the sheep of Thy pasture for ever. Through Christ our Lord.

R. Amen.

Feasts of December

DECEMBER 1

B. John of Vercelli, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum
Joánnem mirábili
prudéntia et fortitú-
dine claréscere volu-
ísti: ipso intervenién-
te concéde, ut familia
tua semper et ubique
salúbri regímine gu-
bernétur. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

Let us pray

O GOD, who didst
wish to enlighten
Blessed John with
wonderful prudence
and fortitude: grant
that, by his interces-
sion, thy children may
be always and every-
where governed by
salutary direction.
Through Christ our
Lord.

R. Amen.

DECEMBER 16

B. Sebastian Maggi, Conf.

Ants., VV. and RR., page 249.

Orémus

DEUS, qui beátum
Sebastiánum,
Confessórem tuum,
reguláris disciplínæ
et evangélicæ perfec-

Let us pray

O GOD, who didst
make Blessed Se-
bastian, Thy Confes-
sor, wonderful for his
singular zeal in the

tiónis singulári stú-
dio mirábilem effecís-
ti: concéde propítius,
ut, ejus imitatióne,
carne mortificáti, et
vivificáti spírítu,
æténa præmia con-
sequámur. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

practice of regular
discipline and evan-
gelical perfection,
mercifully grant,
that, following his
example, we may be
mortified in the flesh,
but made alive in the
spirit, and so attain
to everlasting re-
wards. Through
Christ our Lord.

R. Amen.

DECEMBER 22

Patronage of the Blessed Virgin Mary

AT 1. VESPERS

Ant. Beatíssimæ
Víriginis Maríæ so-
lemnitétem devotíssi-
me celebrémus: ut ip-
sa pro nobis intercé-
dat ad Dóminum Je-
sum Christum.

V. Ora pro nobis,
sancta Dei Génitrix.

R. Ut digni effici-
ámur promissionibus
Christi.

Ant. Let us cele-
brate with the great-
est devotion the festi-
val of the most
blessed virgin Mary,
that she may inter-
cede for us with the
Lord Jesus Christ.

V. Pray for us, O
holy Mother of God.

R. That we may be
made worthy of the
promises of Christ.

AT LAUDS

Ant. Solemnitatem hodiernam perpétuæ Virginis Genitrícis Dei Mariæ solémniter celebrémus, qua celsitúdo throni procéssit, allelúia.

V. Elégit eam Deus, et præelégit eam.

R. Et habitare eam facit in tabernáculo suo.

Ant. Let us solemnly celebrate this day's festival of the ever virgin Mother of God, on which she, a most excellent throne, passed by, alleluia.

V. God hath chosen her and preferred her.

R. He maketh her to dwell in His tabernacle.

AT II. VESPERS

Ant. Solémnitas tua Dei Génitrix Virgo gáudium annuntiávit univérso mundo: ex te enim ortus est sol justítiæ Christus Deus noster: qui solvens maledictiónem dedit benedictiónem et confúndens mortem donávit nobis vitam sempitérnam.

Ant. Thy festival, O virgin Mother of God, hath proclaimed joy to the whole world: for from thee hath arisen the sun of justice, Christ our God: who, destroying malediction, hath given benediction, and confounding death hath bestowed upon us life everlasting.

V. Ora pro nobis,
sancta Dei Génitrix.

R. Ut digni effici-
ámur promissionibus
Christi.

Orémus

DEUS, qui sub bea-
tíssimæ vírginis
Maríæ singulári pa-
trocinio Ordinem
Prædicatórum ad ani-
márum salútem instí-
tui, ejúsque perpétuis
benefíciis cumulári
voluísti: præsta sup-
plícibus tuis ut cujus
hódie commemorati-
ónem cólimus, illius
protécti auxíliis ad
cæléstem glóriam per-
ducámur. Per Chris-
tum Dóminum nos-
trum.

R. Amen.

V. Pray for us, O
holy Mother of God.

R. That we may be
made worthy of the
promises of Christ.

Let us pray

O GOD, who hast
been pleased that
the Order of Preach-
ers should be insti-
tuted for the salva-
tion of souls under
the special patronage
of the most blessed
virgin Mary, and
should be weighed
down with the pro-
fusion of her perpe-
tual benefits, grant to
us, Thy suppliants,
that we may be
brought to heavenly
glory protected by the
assistance of her
whose commemora-
tion we this day cele-
brate. Through
Christ our Lord.

R. Amen.

DECEMBER 23

B. Margaret of Savoy, Vid.*Ants., VV. and RR., page 254.**Orémus*

DEUS, qui beátam
Margarítam a sæ-
culi pompa ad húmi-
lem tuæ crucis sequé-
lam toto corde tran-
sire docuísti: con-
céde, ut, ejus méritis
et exémplo, discámus
peritúras mundi cal-
cáre delícias, et in
ampléxu tuæ Crucis
ómnia nobis adver-
sántia superáre: Qui
vivis et regnas per
ómnia sæcula sæculó-
rum.

*R. Amen.**Let us pray*

O GOD, who didst
teach Blessed
Margaret to forsake
with all her heart the
pomps of this world
for the humble fol-
lowing of Thy Cross,
grant that, by her
merits and example,
we may learn to tread
under foot the perish-
able delights of the
world, and in the em-
braces of Thy Cross
to overcome all adver-
sities: Who livest and
reignest for ever and
ever.

R. Amen.

Office of the Dead

According to the Dominican Rite

Prayer Before the Office

Dómine, in unióne
illíus divínæ intenti-
onis, qua ipse in terris
laudes Deo persolvís-
ti, has tibi Horas per-
sólvo.

Ad Vesperas

Ad Vesperas absque
Pater noster absolute
inchoëtur.

PSALMUS 114

DILEXI quóniam ex-
áudiet Dóminus *
vocem oratiónis meæ.

Quia inclinávit au-
rem suam mihi: * et
in diébus meis invo-
cábo.

Circumdedérunt me
dolóres mortis: * et
perícula inférni inve-
nérunt me.

O Lord, in union
with that divine in-
tention, wherewith
Thou didst offer
praises on earth to
God, I offer these
Hours to Thee.

At Vespers

The *Our Father* is
not said, but the Office
begins immediately.

PSALM 114

I HAVE loved, be-
cause the Lord will
hear the voice of my
prayer.

For He hath in-
clined His ear unto
me: and in my days
I will call upon Him.

The sorrows of
death have compassed
me: and the perils of
hell have found me.

Tribulatiónem, et
dolórem invéni: * et
nomen Dómini invo-
cávi.

O Dómine, líbera
ánimam meam: * mi-
sérics Dóminus, et
justus, et Deus noster
miserétur.

Custódiens párvu-
los Dóminus: * humi-
liátus sum, et liberá-
vit me.

Convértere, ánima
mea, in réquiem tu-
am: * quia Dóminus
benefécit tibi.

Quia erípuit áni-
mam meam de morte:
* óculos meos a lácry-
mis, pedes meos a lap-
su.

Placébo Dómino: *
in regióne vivórum.

Réquiem ætérrnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Placébo Dómi-
no | in regióne vivó-
rum.

I met with trouble
and sorrow: and I
called upon the name
of the Lord.

O Lord, deliver my
soul: the Lord is mer-
ciful and just; and
our God sheweth
mercy.

The Lord is the
keeper of the little
ones: I was humbled
and He delivered me.

Turn, O my soul,
into thy rest: for the
the Lord hath been
bountiful to thee.

For He hath de-
livered my soul from
death: mine eyes from
tears, my feet from
falling.

I will please the
Lord: in the land of
the living.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. I will please
the Lord, in the land
of the living.

PSALMUS 119

AD DOMINUM cum
tribulárer clamá-
vi: * et exaudivit me.

Dómine, líbera áni-
mam meam a lábiis
iníquis: * et a lingua
dolósa.

Quid detur tibi, aut
quid apponátur tibi:
* ad linguam doló-
sam?

Sagittæ poténtis
acútæ, * cum carbóni-
bus desolatóriis.

Heu mihi, quia in-
colátus meus prolon-
gátus est: habitávi
cum habitántibus Ce-
dar: * multum íncola
fuit ánima mea.

Cum his, qui odé-
runt pacem, eram pa-
cíficus: * cum loqué-
bar illis, impugná-
bant me gratis.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

PSALM 119

IN MY trouble, I
cried unto the Lord:
and He heard me.

O Lord, deliver my
soul from wicked lips:
and from a deceitful
tongue.

What shall be giv-
en thee, or what shall
be added to thee: to
a deceitful tongue?

The sharp arrows of
the mighty one: with
coals that lay waste.

Woe is me that my
sojourning is pro-
longed! I have dwelt
with the inhabitants
of Cedar: my soul
hath been long a so-
journer.

With them that
hated peace, I was
peaceable: when I
spoke to them, they
fought against me
without cause.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. Heu mihi, quia incolátus meus prolongátus est.

PSALMUS 120

LEVAVI óculos meos
in montes, * unde
véniet auxílium mihi.

Auxílium meum a
Dómino, * qui fecit
cælum et terram.

Non det in commo-
tiónem pedem tuum: *
neque dormítet, qui
custódit te.

Ecce non dormitá-
bit neque dórmiet, *
qui custódit Israël.

Dóminus custódit
te, Dóminus protéctio
tua, * super manum
dexteram tuam.

Per diem sol non
uret te: * neque luna
per noctem.

Dóminus custódit
te ab omni malo: *
custódiat ánimam tu-
am Dóminus.

Ant. Woe is me that
my sojourning is pro-
longed!

PSALM 120

I HAVE lifted up
mine eyes to the
mountains: from
whence help shall
come to me.

My help is from
the Lord: who made
heaven and earth.

May He not suffer
thy foot to be moved:
neither let Him slum-
ber that keepeth thee.

Behold, He shall
neither slumber nor
sleep: that keepeth
Israel.

The Lord Himself is
thy keeper, the Lord
is thy protection: up-
on thy right hand.

The sun shall not
burn thee by day: nor
the moon by night.

The Lord keepeth
thee from all evil:
may the Lord keep
thy soul.

Dóminus custódiat
intróitum tuum, et
éxitum tuum: * ex hoc
nunc et usque in sá-
culum.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Dóminus cus-
tódit te ab omni ma-
lo; | custódiat áni-
mam tuam Dóminus.

PSALMUS 129

DE PROFUNDIS cla-
mávi ad te, Dó-
mine: * Dómine, ex-
áudi vocem meam.

Fiant aures tuæ in-
tendéntes, * in vocem
deprecatiόνis meæ.

Si iniquitátes ob-
serváveris, Dómine: *
Dómine, quis sustiné-
bit?

Quia apud te pro-
pitiátio est: * et prop-
ter legem tuam sus-
tínui te, Dómine.

May the Lord keep
thy coming in and
thy going out: from
henceforth now and
ever.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. The Lord keep-
eth thee from all evil;
may the Lord keep
thy soul.

PSALM 129

OUT of the depths
have I cried un-
to Thee, O Lord: Lord,
hear my voice.

O let Thine ears be
attentive: unto the
voice of my supplica-
tion.

If Thou wilt mark
iniquities, O Lord:
Lord, who shall stand
it?

For with Thee there
is merciful forgive-
ness: and by reason of
Thylaw have I waited
for Thee, O Lord.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redemptio.

Et ipse rédimet Israël, * ex ómnibus iniquitatibus ejus.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Si iniquitátes observáveris, Dómine, | Dómine quis sustinébit?

PSALMUS 137

CONFITEBOR tibi, Dómine, in toto corde meo: * quóniam audísti verba oris mei.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him there is plentiful redemption.

And He shall redeem Israel: from all his iniquities.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. If Thou wilt mark iniquities, O Lord, Lord, who shall stand it?

PSALM 137

I WILL praise thee, O Lord, with my whole heart: because Thou hast heard the words of my mouth.

In conspéctu Angelórum psallam tibi: * adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Super misericórdia tua et veritáte tua: * quóniam magnificásti super omne, nomen sanctum tuum.

In quacúmque die invocávero te, exáudi me: * multiplicábis in ánima mea virtútem.

Confiteántur tibi, Dómine, omnes reges terræ: * quia audierunt ómnia verba oris tui:

Et cantent in viis Dómini: * quóniam magna est glória Dómini.

Quóniam excélsus Dóminus, et humília réspicit: * et alta a longe cognóscit.

Si ambulávero in

In the sight of the angels will I sing unto Thee: I will worship towards Thy holy temple and give praise unto Thy name.

Because of Thy mercy and Thy truth: for Thou hast magnified Thy holy name above all.

In what day soever I shall call upon Thee, graciously hear me: Thou wilt multiply strength in my soul.

Let all the kings of the earth give praise unto Thee, O Lord: for they have heard all the words of Thy mouth.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

For the Lord is high, yet He looketh on the lowly: and the high He knoweth afar off.

If I shall walk in

médio tribulatiónis,
vivificábis me: * et su-
per iram inimicórum
meórum extendísti
manum tuam, et sal-
vum me fecit délixtera
tua.

Dóminus retribuet
pro me: * Dómine,
misericórdia tua in
sæculum: ópera má-
nuum tuárum ne de-
spicias.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Opera mánu-
um tuárum, Dómine,
ne despicias.

CANTICUM BEATÆ
MARIÆ VIRGINIS

Lucæ i, 46-55

MAGNIFICAT * áni-
ma mea Dómi-
num:

Et exsultávit spíri-
tus meus * in Deo, sa-
lutári meo.

Quia respéxit hu-

the midst of tribula-
tion Thou wilt quick-
en me: and Thou hast
stretched forth Thy
hand against the
wrath of mine ene-
mies, and Thy right
hand hath saved me.

The Lord will re-
pay for me: Thy mer-
cy, O Lord, endureth
for ever: O despise
not the works of Thy
hands.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. Despise not, O
Lord, the works of
Thy hands.

CANTICLE MAGNIFICAT

Luke i, 46-55

MY SOUL doth mag-
nify the Lord.

And my spirit hath
rejoiced: in God my
Saviour.

Because He hath

militátem ancíllæ
suæ: * ecce enim ex
hoc beátam me di-
cent omnes generati-
ónes.

Quia fecit mihi
magna qui potens
est * et sanctum no-
men ejus.

Et misericórdia
ejus a progénie in
progénies * timénti-
bus eum.

Fecit poténtiam in
bráchio suo: * dispér-
sit supérbos mente
cordis sui.

Depósuit poténtes
de sede, * et exaltávit
húmiles.

Esuriéntes implévit
bonis: * et dívites di-
mísit inánes.

Suscépit Israël púe-
rum suum, * recordá-
tus misericórdiæ suæ.

regarded the humil-
ity of His handmaid:
for behold from
henceforth all gener-
ations shall call me
Blessed.

For He that is
mighty hath done
great things to me:
and holy is His Name.

And His mercy is
from generation to
generation: unto them
that fear Him.

He hath showed
might in His arm: He
hath scattered the
proud in the conceit
of their heart.

He hath put down
the mighty from their
seat: and hath exalted
the humble.

He hath filled the
hungry with good
things: and the rich
He hath sent empty
away.

He hath received
Israel His servant:
being mindful of His
mercy.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sœcula.

Réquiem ætérnam dona eis, Domine: * et lux perpétua lúceat eis.

Ant. Audívi vocem de cælo dicéntem mihi: | Beáti mórtui, qui in Dómino moriúntur.

Pater noster secreto, et mox voce mediocri:

PSALMUS 145

LAUDA, ánima mea, Dóminum, laudábo Dóminum in vita mea: * psallam Deo meo quámdiu fúero.

Nolíte confídere in princípibus: * in fíliis hóminum, in quibus non est salus.

Exíbit spíritus ejus, et revertétur in terram suam: * in il-

As He spoke unto our fathers: to Abraham and his seed for ever.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. I heard a voice from heaven saying unto me: Blessed are the dead who die in the Lord.

Our Father in secret, and then in a lower tone:

PSALM 145

PRAISE the Lord, O my soul; whilst I live will I praise the Lord: I will sing praises to my God as long as I live.

Put not your trust in princes: in the children of men in whom there is no salvation.

His spirit shall go forth, and he shall return to his own earth:

la die peribunt omnes cogitationes eorum.

Beatus, cujus Deus Jacob adiutor ejus, spes ejus in Domino Deo ipsius: * qui fecit caelum, et terram, mare et omnia quae in eis sunt.

Qui custodit veritatem in saeculum, facit iudicium injuriam patientibus: * dat escam esurientibus.

Dominus solvit compeditos: * Dominus illuminat caecos.

Dominus erigit elisos: * Dominus diligit justos.

Dominus custodit advenas, pupillum et viduam suscipiet: * et vias peccatorum disperdet.

in that day all their thoughts shall perish.

Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God: who made heaven and earth, the sea and all things that are in them.

Who keepeth truth for ever, who executeth judgment for them that suffer wrong: who giveth food to the hungry.

The Lord looseth them that are fettered: the Lord enlighteneth the blind.

The Lord raiseth up them that are cast down: the Lord loveth the just.

The Lord keepeth the strangers; He will support the fatherless and the widow: and the ways of sinners He will destroy.

Regnabit Dóminus
in sǽcula, Deus tuus
Sion, * in generatió-
nem et generatiómem.

Réquiem ætérmam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

V. A porta inferi.

R. Erue, Dómine,
ánimas eórum.

V. Dómine, exáudi
oratiómem meam.

R. Et clamor meus
ad te véniat.

Si fiat Officium ordi-
narium, tres sequentes
orationes dicantur.

1 PRO FRATRIBUS,
SORORIBUS, FAMILIARI-
BUS ET BENEFAC-
TORIBUS DEFUNCTIS

Orémus

DEUS vénix largitor,
et humánæ salú-
tis auctor, quæsumus
cleméntiam tuam: ut

The Lord shall
reign for ever, thy
God, O Sion: unto
generation and gen-
eration.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

V. From the gates
of hell.

R. Deliver their
souls, O Lord.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

The three following
prayers are always
said, except when the
Office is for a particu-
lar person, or on the
anniversaries.

1 FOR BRETHREN,
SISTERS, FRIENDS AND
BENEFACTORS DE-
CEASED

Let us pray

O GOD, the Giver of
pardon and the
Author of human sal-
vation, we beseech

nostræ congregati-
onis fratres, soróres,
familiáres, et benè-
factóres, qui ex hoc
sæculo transiérunt,
beáta María semper
VírGINE intercedente
cum ómnibus Sanctis
tuis, ad perpétuæ bea-
titúdinis consórtium
perveníre concédas.

2 PRO PARENTIBUS
DEFUNCTIS

DEUS, qui nos pa-
trem et matrem
honoráre præcepísti,
miserére cleménter
animábus paréntum
nostrórum, eorúmque
peccáta dimítte, nos-
que eos in ætérnæ cla-
ritátis gáudio fac vi-
dére.

3 PRO OMNIBUS
FIDELIBUS DEFUNCTIS

FIDELIUM Deus óm-
nium cónditor et
redémptor, animábus
famulórum famula-

Thy clemency,
through the interces-
sion of the ever bless-
ed Virgin Mary and
of all Thy saints, to
admit the brethren
and sisters, the
friends and the bene-
factors of our congre-
gation, to the fellow-
ship of eternal life.

2 FOR PARENTS
DECEASED

O GOD, who hast
commanded us to
honour father and
mother, mercifully
show Thy kindness to
the souls of our par-
ents; forgive them
their sins, and grant
that we may see them
in the joys of eternal
glory.

3 FOR ALL THE FAITH-
FUL DEPARTED

O GOD, the Creator
and Redeemer of
all the faithful, give
unto the souls of Thy

rúmque tuárum remissionem cunctórum tríbe peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur: Qui vivis et regnas cum Deo Patre, in unitáte Spíritus Sancti, Deus, per ómnia sácula sæculórum.

R. Amen.

V. Requiéscant in pace.

R. Amen.

Pater noster secreto, si immediate non dicitur Matutinum.

Prout postulat occasio, sequentes Orationes substituuntur:

In Anniversariis Patrum et Matrum (die 4 februarii); sepultorum in cœmeteriis nostris (die 12 julii); Familiarium et Benefactorum Ordinis (die 5 septembris); et omnium Fratrum et Sororum Ordinis (die 10 novembris):

servants and hand-maidens remission of all their sins, that through godly supplications they may obtain the pardon they have ever wished for: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May they rest in peace.

R. Amen.

Our Father in secret, unless Matins immediately follow.

The following prayers are substituted for the above on particular occasions:

On the Anniversaries of the Fathers and Mothers (Feb. 4th); of all those buried in the Dominican cemeteries, (July 12th); of the Friends and Benefactors of the Order, (Sept. 5th); and of the Brethren and Sisters, (Nov. 10th).

Orémus

DEUS, indulgentiárum Dómine, da animábus famulórum famularúmque tuárum, quorum anniversárium depositiόνis diem commemorámus, refrigerií sedem, quiétis beatitúdinem et lúminis claritátem.

Deus, véniæ largítor, *ut supra, n. 1.*

Fidélium Deus, *ut supra, n. 3.*

PRO EPISCOPO VEL
SACERDOTE DEFUNCTO

Orémus

DEUS, qui inter apostólicos sacerdótes fámulum tuum Pontificáli (*vel* Sacerdotáli) fecísti dignitáte vigére: præsta, quæsumus, ut eórum quoque perpétuo aggregétur consórtio.

Let us pray

O GOD, the Lord of mercies, give to the souls of Thy servants and handmaidens, the anniversary of whose decease we commemorate, a place of refreshment, the blessedness of rest and the brightness of light.

O God, the Giver, *as above, n. 1.*

O God, the Creator, *as above, n. 3.*

FOR A BISHOP OR
PRIEST DECEASED

Let us pray

O GOD, who amongst Thy apostolic priests didst adorn Thy servant with the pontifical (*or* priestly) dignity, grant, we beseech Thee, that he may also be associated with them in everlasting fellowship.

Deus, véniaē largí-
tor, *ut supra*, n. 1.

Fidélium Deus, *ut
supra*, n. 3.

PRO VIRO DEFUNCTO

Orémus

INCLINA, Dómine,
aurem tuam ad
preces nostras, qui-
bus misericórdiam
tuam súpplīces depre-
cámur, ut ánimam fá-
muli tui quam de hoc
sæculo migráre jus-
sísti, in pacis ac lu-
cis regiōne constitu-
as, et Sanctórum jú-
beas esse consórtem.

Deus, véniaē largí-
tor, *ut supra*, n. 1.

Fidélium Deus, *ut
supra*, n. 3.

PRO FEMINA DEFUNCTA

Orémus

QUAESUMUS, Dómi-
ne, pro tua pie-
táte, miserére ánimæ

O God, the Giver,
as above, n. 1.

O God, the Creator,
as above, n. 3.

FOR A MAN DECEASED

Let us pray

INCLINE thine ear, O
Lord, unto our
prayers wherewith we
humbly beseech Thy
mercy that Thou
wouldest grant unto
the soul of Thy serv-
ant, whom Thou hast
commanded to depart
out of this world, a
place in the region of
light and peace, and
make him the asso-
ciate of Thy Saints.

O God, the Giver,
as above, n. 1.

O God, the Creator,
as above, n. 3.

FOR A WOMAN
DECEASED

Let us pray

WE BESEECH Thee,
O Lord, of Thy
loving kindness, have

fámulæ tuæ: et, a
contágiis mortalitátis
exútam, in æternæ
salvatiónis partem re-
stitue.

Deus, véniæ largi-
tor, *ut supra*, n. 1.

Fidélium Deus, *ut
supra*, n. 3.

If Matins follow immediately, the *Pater nos-
ter* is omitted after the Orations.

If the prayer, *Domine in unione*, etc., has not
already been said, it should precede Matins.

mercy on the soul of
Thy handmaid, and as
Thou hast delivered
her from the cor-
ruption of this life, so
grant her likewise a
portion in Thy eter-
nal salvation.

O God, the Giver,
as above, n. 1.

O God, the Creator,
as above, n. 3.

Ad Matutinum

IN I. NOCTURNO

PSALMUS 5

VERBA mea áuribus
pércepe, Dómine, *
intéllige clamórem
meum.

Inténde voci oratió-
nis meæ, * Rex meus,
et Deus meus.

Quóniam ad te orá-
bo: * Dómine, mane
exáudies vocem me-
am.

At Matins

FIRST NOCTURN

PSALM 5

GIVE ear, O Lord, to
my words: under-
stand my cry.

O hearken unto the
voice of my prayer:
my King and my God.

For to Thee will I
pray: in the morn-
ing, O Lord, Thou
shalt hear my voice.

Mane astábo tibi et
vidébo: * quóniam
non Deus volens ini-
quitátem tu es.

Neque habitábit
juxta te malignus: *
neque permanébunt
injústi ante óculos tu-
os.

Odísti omnes, qui
operántur iniquitá-
tem: * perdes omnes,
qui loquúntur mendá-
cium.

Virum sánguinem
et dolósum abominá-
bitur Dóminus: * ego
autem in multitúdine
misericórdiæ tuæ.

Introíbo in domum
tuam: * adorábo ad
templum sanctum tu-
um in timóre tuo.

Dómine, deduc me
in justítia tua: *
propter inimícos me-
os dirige in conspéc-
tu tuo viam meam.

Quóniam non est in

In the morning will
I stand before Thee
and will see: for
Thou art not a God
that willest iniquity.

Neither shall the
wicked dwell nigh
Thee: nor the unjust
abide before Thine
eyes.

Thou hatest all the
workers of iniquity:
Thou wilt destroy all
that speak a lie.

The bloody and the
deceitful man the
Lord will abhor: but
as for me, in the mul-
titude of Thy mercy.

I will come into
Thy house; and in
Thy fear will I wor-
ship towards Thy
holy temple.

Conduct me, O
Lord, in Thy justice:
make my path
straight in Thy sight
because of mine ene-
mies.

For there is no

ore eórum véritas: *
cor eórum vanum est.

Sepúlcrum patens
est guttur eórum, lin-
guis suis dolóse agé-
bant, * júdica illos,
Deus.

Décidant a cogita-
tiónibus suis, secún-
dum multitudinem
ímpietátum eórum
expélle eos, * quóniam
irritavérunt te, Dó-
mine.

Et læténtur omnes,
qui sperant in te, *
in ætérnum exsultá-
bunt: et habitábis in
eis.

Et gloriabúntur in
te omnes, qui díligunt
nomen tuum, * quóni-
am tu benedíces justo.

Dómine, ut scuto
bonæ voluntátis tuæ *
coronásti nos.

Réquiem ætérnam
dona eis, Domine: *
et lux perpétua lúceat
eis.

truth in their mouth:
their heart is vain.

Their throat is an
open sepulchre, they
dealt deceitfully with
their tongues: judge
them, O God.

Let them fall from
their devices; cast
them out for the mul-
titude of their wick-
ednesses: for they
have provoked Thee,
O Lord.

But let all them be
glad that hope in
Thee: they shall re-
joice for ever and
thou shalt dwell in
them.

And all shall glory
in Thee, that love
Thy name: for Thou
wilt bless the just.

O Lord, Thou hast
crowned us: as with
the shield of Thy
good will.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. Dírige, Dómine, | Deus meus in conspéctu tuo viam meam.

PSALMUS 6

DOMINE, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Miserére mei, Dómine, quóniam infirmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo?

Convértere, Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte, qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per sín-

Ant. Make my path straight, O Lord God, in Thy sight.

PSALM 6

O LORD, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

For there is no one in death that is mindful of Thee: and who shall confess to Thee in hell?

I have laboured in my groanings, every

gulas noctes lectum
meum: * lácrymis
meis stratum meum
rigábo.

Turbátus est a fu-
róre óculus meus: *
inveterávi inter om-
nes inimícos meos.

Discédite a me, om-
nes, qui operámini
iniquitátem: * quóni-
am exaudívit Dómi-
nus vocem fletus mei.

Exaudívit Dóminus
deprecationem meam,
* Dóminus orationem
meam suscepit.

Erubéscant, et con-
turbéntur veheménter
omnes inimíci mei: *
convertántur, et eru-
béscant valde velóci-
ter.

Réquiem ætérrnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Convértere,
Dómine, et éripe áni-

night will I wash my
bed: I will water my
couch with my tears.

Mine eye is trou-
bled through indigna-
tion: I have grown
old amongst all mine
enemies.

Depart from me, all
ye workers of ini-
quity: for the Lord
hath heard the voice
of my weeping.

The Lord hath
heard my supplica-
tion: the Lord hath
received my prayer.

Let all mine ene-
mies be ashamed and
be very much trou-
bled: let them be
turned back, and be
ashamed very speedi-
ly.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. Turn to me, O
Lord, and deliver my

mam meam: | quóni-
am non est in morte
qui memor sit tui.

PSALMUS 7

DOMINE, Deus me-
us, in te sperávi:
* saluum me fac ex
ómnibus persecuénti-
bus me, et líbera me.

Nequando rápiat ut
leo ánimam meam, *
dum non est qui ré-
dimat, neque qui sal-
uum fáciat.

Dómine, Deus me-
us, si feci istud, * si
est iníquitas in máni-
bus meis:

Si réddidi retri-
buéntibus mihi mala,
* decídám mérito ab
inimícis meis inánis.

Persequátur inimi-
cus ánimam meam, et
comprehéndat, et con-
cúlcet in terra vitam
meam, * et glóriam
meam in púlverem de-
dúcat.

soul, for there is no
one in death that is
mindful of Thee.

PSALM 7

O LORD, my God, in
Thee have I put
my trust: save me
from all them that
persecute me, and de-
liver me.

Lest at any time
he seize upon my soul
like a lion: while
there is none to re-
deem me, nor to save.

O Lord my God, if
I have done this
thing: if there be in-
iquity in my hands:

If I have rendered
evil unto them that
did evil to me: let me
justly fall empty be-
fore mine enemies.

Let the enemy per-
secute my soul, and
take it, and tread
down my life upon
the earth: and bring
down my glory to the
dust.

Exsúrge, Dómine,
in ira tua: * et exal-
táre in fínibus inimi-
córum meórum.

Et exsúrge, Dómi-
ne, Deus meus, in præ-
cépto, quod mandásti:
* et synagóga populó-
rum circúmdabit te.

Et propter hanc in
altum regrédere: *
Dóminus júdicat pó-
pulos.

Júdica me, Dómine,
secúndum justítiam
meam, * et secúndum
innocéntiam meam
super me.

Consumétur nequí-
tia peccatórum, et dí-
riges justum, * scru-
tans corda et renes,
Deus.

Justum adjutórium
meum a Dómino, *
qui salvos facit rectos
corde.

Arise, O Lord, in
Thy wrath: and be
Thou exalted in the
borders of mine ene-
mies.

And arise, O Lord
my God, in the pre-
cept which Thou hast
ordained: and a con-
gregation of people
shall surround Thee.

And for their sakes
return Thou on high:
the Lord judgeth the
people.

Judge me, O Lord,
according to my jus-
tice: and according to
mine innocence that
is in me.

The wickedness of
sinners shall be
brought to nought,
and the just Thou
shalt direct: who
searcheth the hearts
and the reins is God.

Just is my help
from the Lord: who
saveth the upright of
heart.

Deus iudex justus,
fortis, et pátiens: *
numquid iráscitur
per singulos dies?

Nisi convérsi fué-
ritis, gládium suum
vibrábit: * arcum su-
um teténdit, et pará-
vit illum.

Et in eo parávit va-
sa mortis: * sagíttas
suas ardéntibus effé-
cit.

Ecce partúriit in-
justítiam: * concépit
dolórem, et péperit
iniquitátem.

Lacum apérui, et
effódit eum: * et inci-
dit in fóveam quam
fecit.

Convertétur dolor
ejus in caput ejus: *
et in vérticem ipsíus
iníquitas ejus descén-
det.

Confitébor Dómino

God is a righteous
Judge, strong and pa-
tient: is He angry
every day?

Unless ye be con-
verted, He will shake
His sword: He hath
bent His bow, and
made it ready.

And therein hath
He prepared the in-
struments of death:
He hath made ready
His arrows for them
that burn.

Behold he hath
been in labour with
injustice: he con-
ceived sorrow and
brought forth in i-
quity.

He hath opened a
pit and hath digged
it: and he is fallen
into the hole that he
made.

His sorrow shall be
turned upon his head:
and his iniquity shall
come down upon his
crown.

I will give glory to

secúndum justítiam
ejus: * et psallam nó-
mini Dómini altíssi-
mi.

Réquiem ætérrnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Nequándo rá-
piat ut leo ánimam
meam, | dum non est
qui rédimat, neque
qui salvum fáciat.

V. A porta inferi.

R. Erue, Dómine,
ánimas eórum.

Pater noster secreto.

Pater noster, qui es
in cælis: sanctificétur
nomen tuum.

Advéniat regnum
tuum.

Fiat volúntas tua,
sicut in cælo, et in
terra.

P a n e m nostrum
quotidiánum da nobis
hódie.

Et dimítte nobis
débita nostra, sicut et

the Lord according to
His justice: and will
sing unto the name
of the Lord most high.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. Lest at any
time he seize upon my
soul like a lion, while
there is none to re-
deem nor to save.

V. From the gates
of hell.

R. Deliver their
souls O Lord.

Our Father in secret.

Our Father, who
art in heaven: hal-
lowed be Thy name.

Thy kingdom come.

Thy will be done on
earth, as it is in
heaven.

Give us this day
our daily bread.

And forgive us our
trespasses, as we for-

nos dimittimus debitoribus nostris.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

LECTIO 1
Job vii, 16-21

PARCE mihi, Domine; nihil enim sunt dies mei. Quid est homo, quia magnificas eum? aut quid apponis erga eum cor tuum? Visitas eum diluculo, et subito probas illum. Usquequo non parcis mihi, nec dimittis me, ut glutinam salivam meam? Peccavi, quid faciam tibi, o custos hominum? Quare posuisti me contrarium tibi, et factus sum mihi metipsi gravis? Cur non tollis peccatum meum, et quare non auferis iniquitatem meam? Ecce nunc in pulvere dormiam, et

give those who trespass against us.

V. And lead us not into temptation.

R. But deliver us from evil.

FIRST LESSON
Job vii, 16-21

SPARE me, O Lord, for my days are nothing. What is man that Thou shouldst magnify him? or why settest Thou Thy heart upon him? Thou dost visit him sometimes, and suddenly Thou provest him. How long wilt Thou not spare me, nor let me alone till I swallow down my spittle? I have sinned: what shall I do unto Thee, O Keeper of men? Why hast Thou set me contrary to Thee; and I am become burdensome to myself? Why dost Thou not do away with my sin,

si mane me quæsieris,
non subsistam.

R. Credo quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum. * Et in carne mea vidébo Deum Salvatorem meum. *V.* Quem visurus sum ego ipse, et non alius; et oculi mei conspecturi sunt. *R.* Salvatorem meum.

LECTIO II
Job x, 1-7

TAEDET animam meam vitæ meæ, dimittam adversum me elóquium meum, loquar in amaritudine animæ meæ. Dicam Deo: Noli me condemnare: indica mihi, cur me ita júdices. Numquid bonum tibi

and why takest Thou not away mine iniquity? Behold, now I shall sleep in the dust, and if Thou seek me in the morning I shall not be.

R. I believe that my Redeemer liveth, and in the last day I shall rise out of the earth: and in my flesh shall I see God, my Saviour. *V.* Whom I myself shall see and not another, and my eyes shall behold. *R.* My Saviour.

SECOND LESSON
Job x, 1-7

MY SOUL is weary of my life: I will let go my speech against myself: I will speak in the bitterness of my soul: I will say unto God: Do not Thou condemn me. Show me why Thou judgest me so.

videtur, si calumniéris me, et ópprimas me, opus mánuum tuárum, et consílium impiórum ádjuves? Numquid óculi cárnei tibi sunt; aut, sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tui, et anni tui sicut humana sunt témpora, ut quæras iniquitatem meam, et peccátum meum scrutéris? Et scias, quia nihil ímpium fécerim, cum sit nemo, qui de manu tua possit erúere.

R. Qui Lázarum resuscitásti a monumento fétidum, * Tu eis, Dómine, dona requiem, et locum indulgéntiæ. *V.* Qui ventúrus es judicáre vivos, et mórtuos, et sæculum per ignem. *R.* Tu eis, Dómine,

Doth it seem good unto Thee to dishonour me and oppress me, the work of Thine own hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or as a man seeth, dost Thou also see? Are Thy days as the days of man? and Thy years as the times of men, that Thou shouldst inquire after mine iniquity and search out my sin? and know that I have done no wicked thing; whereas there is none that can deliver out of Thy hand.

R. Thou who didst raise Lazarus, already stinking, from the grave: Grant them rest, O Lord, and the place of pardon. *V.* Thou who shalt come to judge the living and the dead and the world by fire.

ram, | ubi me abscóndam a vultu iræ tuæ?

* Quia peccávi nimis in vita mea. V. Commissa mea pavésco, et ante te erubésco: dum véneris judicáre, noli me condemnáre. R. Quia peccávi nimis in vita mea.

Si immediate non sequatur Nocturnus, dicitur.

V. A porta inferi.

R. Erue, Dómine, ánimas eórum.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Orémus

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famula-

judge the earth, where shall I hide me from the face of Thy wrath? For I have sinned exceedingly in my life. V. I am affrighted at my misdeeds and am confounded before Thee, when Thou comest to judge do not Thou condemn me. R. For I have sinned exceedingly in my life.

Each Nocturn may be said alone, but in that case it ends as follows:

V. From the gates of hell:

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy

rúmque tuárum remissionem cunctórum tribue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur. Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

V. Requiéscant in pace.

R. Amen.

IN II. NOCTURNO

PSALMUS 22

DOMINUS regit me, et nihil mihi déerit: * in loco páscuæ ibi me collocávit.

Super aquam refectiόνis educávit me: * ánimam convértit.

Dedúxit me super sémítás justítiæ, *

servants and handmaids the remission of all sins, that through pious supplication they may obtain the pardon they have ever wished for, Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May they rest in peace.

R. Amen.

SECOND NOCTURN

PSALM 22

THE Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture.

He hath brought me up on the water of refreshment: He hath converted my soul.

He hath brought me on through the

propter nomen suum.

Nam, et si ambulávero in médio umbræ mortis, non timébo mala: * quóniam tu mecum es.

Virga tua, et báculus tuus: * ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, * advérsus eos, qui tríbulant me.

Impinguásti in óleo caput meum: * et calix meus inébrians quam præclárus est!

Et misericórdia tua subsequétur me * ómnibus diébus vitæ meæ:

Et ut inhábitem in domo Dómini, * in longitudínem diérum.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

paths of justice: for His own Name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me.

Thy rod and Thy staff: they have comforted me.

Thou hast prepared a table before me: against them that afflict me.

Thou hast anointed my head with oil: and my cup which inebriateth me, how goodly it is!

And Thy mercy shall follow me: all the days of my life.

That so I may dwell in the house of the Lord: unto length of days.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. In loco pás-
cuæ ibi me collocávit.

PSALMUS 24

AD TE, Dómine, levá-
vi ánimam me-
am: * Deus meus, in
te confído, non eru-
béscam.

Neque irrídeant me
inimíci mei: * étenim
univérsi, qui sústi-
nent te, non confun-
déntur.

Confundántur om-
nes iníqua agéntes *
supervácue.

Vias tuas, Dómine,
demonstra mihi: * et
sémitas tuas édoce
me.

Dírige me in veri-
táte tua, et doce me:
* quia tu es, Deus,
salvátor meus, et te
sustínui tota die.

Ant. He hath set
me in a place of pas-
ture.

PSALM 24

UNTO Thee, O Lord,
have I lifted up
my soul: in Thee, O
my God, I put my
trust: let me not be
ashamed.

Neither let mine
enemies laugh me to
scorn; for none of
them that wait on
Thee shall be con-
founded.

Let all them be
confounded that do
unjust things: in
vain.

Show me Thy ways,
O Lord: and teach me
Thy paths.

Lead me in Thy
truth and teach me:
for Thou art God my
Saviour, and on Thee
have I waited all the
day.

Reminíscere miserationum tuarum, Dómine, * et misericordiarum tuarum, quæ a sæculo sunt.

Delicta juventutis meæ, * et ignorantias meas ne memíneris.

Secúndum misericórdiam tuam memento mei tu: * propter bonitátem tuam, Dómine.

Dulcis et rectus Dóminus: * propter hoc legem dabit delinquentibus in via.

Díriget mansuétos in iudício: * docébit mites vias suas.

Univérsæ viæ Dómini misericórdia et véritas, * requiréntibus testaméntum ejus et testimónia ejus.

Propter nomen tuum, Dómine, propitiáberis peccáto meo: * multum est enim.

Recollect, O Lord, Thy tender mercies: and Thy loving kindnesses that are from the beginning of the world.

Remember not the sins of my youth: and my ignorances.

According to Thy mercy remember Thou me: for Thy goodness' sake, O Lord.

Gracious and righteous is the Lord: therefore will He give a law to sinners in the way.

The mild He will guide in judgment: He will teach the meek His ways.

All the ways of the Lord are mercy and truth: to them that seek His covenant and His testimonies.

For Thy name's sake, O Lord, Thou wilt pardon my sin: for it is great.

Quis est homo qui
timet Dóminum? *
legem státuit ei in
via, quam elégit.

Anima ejus in bo-
nis demorábitur: * et
semen ejus hereditá-
bit terram.

Firmaméntum est
Dóminus timéntibus
eum: * et testamén-
tum ipsíus ut mani-
festétur illis.

Oculi mei semper
ad Dóminum: * quón-
iam ipse évéllet de
láqueo pedes meos.

Réspice in me, et
miserére mei: * quia
únicus et pauper sum
ego.

Tribulatiónes cor-
dis mei multiplicatæ
sunt: * de necessitá-
tibus meis érue me.

Vide humilitátem
meam, et labórem me-
um: * et dimítte uni-
vérsa delícta mea.

Who is the man
that feareth the
Lord? He hath set
him a law in the way,
which he hath cho-
sen.

His soul shall dwell
amid good things:
and his seed shall in-
herit the land.

The Lord is the
strength of them that
fear Him: and His
covenant shall be
manifested unto
them.

Mine eyes are ever
towards the Lord: for
He shall pluck my
feet out of the snare.

Look Thou upon
me, and have mercy
upon me: for I am all
alone and poor.

The troubles of my
heart are multiplied:
O deliver me from
my necessities.

See my abjection
and my labour: and
forgive me all my
sins.

Réspice inimícos
meos quóniam multi-
plicáti sunt, * et ódio
iníquo odérunt me.

Custódi ánimam
meam, et érue me: *
non erubéscam quón-
iam sperávi in te.

Innocéntes et recti
adhæserunt mihi: *
quia sustínui te.

Líbera, Deus, Is-
raël, * ex ómnibus
tribulatióibus suis.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Delícta juven-
tútis meæ, | et igno-
rántias meas ne me-
míneris Dómine.

PSALMUS 26

DOMINUS illuminá-
tio mea, et salus
mea, * quem timébo?

Dóminus protéctor

Consider mine ene-
mies; how many they
are: and how unjust-
ly they hate me.

O keep my soul,
and deliver me: I
shall not be confound-
ed, for I have put my
trust in Thee.

The innocent and
upright have cleaved
unto me: because I
waited on Thee.

Deliver Israel, O
God, from all his trib-
ulations.

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. Remember not
the sins of my youth
and my ignorances, O
Lord.

PSALM 26

THE Lord is my
light and my sal-
vation: whom shall I
fear?

The Lord is the de-

vitæ meæ, * a quo trepidábo?

Dum apprópíant super me nocéntes, * ut edant carnes meas:

Qui tríbulant me inimíci mei, * ipsi infirmáti sunt, et cecidérunt.

Si consístant advérsus me castra, * non timébit cor meum.

Si exsúrgat advérsus me prælium, * in hoc ego sperábo.

Unam pétii a Dómino, hanc requíram, * ut inhábitem in domo Dómini ómnibus diébus vitæ meæ:

Ut vídeam voluptátem Dómini, * et vísitum templum ejus.

Quóniam abscondit me in tabernáculo

fender of my life: of whom shall I be afraid?

Whilst the wicked draw near against me: to eat up my flesh.

Even mine enemies that trouble me: themselves have been weakened and have fallen.

Though armies in camp stand against me: my heart shall not fear.

Though war rise up against me: even in this will I be confident.

One thing have I asked of the Lord, this will I require: that I may dwell in the house of the Lord all the days of my life:

That I may see the pleasantness of the Lord: and may visit His temple.

For He hath hidden me in His taber-

suo: * in die malórum
protéxit me in ab-
scóndito tabernáculi
sui.

In petra exaltávit
me: * et nunc exaltá-
vit caput meum super
inimícos meos.

Circuíví, et immo-
lávi in tabernáculo
ejus hóstiam vocife-
ratiónis: * cantábo,
et psalmum dicam
Dómino.

Exáudi, D ó m i n e,
vocem meam, qua cla-
mávi ad te: * miseré-
re mei, et exáudi me.

Tibi dixit cor me-
um, exquisívit te fá-
cies mea: * fáciem tu-
am, Dómine, requí-
ram.

Ne avértas fáciem
tuam a me: * ne de-
clínes in ira a servo
tuo.

Adjútor meus esto:
* ne derelínquas me,

nacle: in the day of
evils He protected me
in the secret place of
His tabernacle.

He exalted me up-
on a rock: and now
hath He lifted up my
head above mine ene-
mies.

I have gone round,
and have offered up
in His tabernacle a
sacrifice of jubilation:
I will sing and recite
a psalm unto the
Lord.

Hear Thou my
voice; O Lord, where-
with I have cried un-
to Thee: have mercy
upon me and hear me.

My heart hath said
unto Thee; my face
hath sought Thee:
Thy face, O Lord, will
I still seek.

O hide not Thy face
from me: turn not
away in wrath from
Thy servant.

Be Thou my help-
er: forsake me not,

neque despicias me,
Deus, salutáris meus.

Quóniam pater meus,
et mater mea dereliquérunt me: * Dóminus autem assúmpsit me.

Legem pone mihi,
Dómine, in via tua: *
et dirige me in sémitam rectam propter inimícos meos.

Ne tradíderis me in
ánimas tribulántium me: * quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Credo vidére bona
Dómini * in terra vivéntium.

Exspécta Dóminum,
viríliter age: * et confortétur cor tuum, et sústine Dóminum.

neither do Thou despise me, O God my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Set Thou a law for me, O Lord, in Thy way: and lead me into the right path, because of mine enemies.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

I believe that I shall see the good things of the Lord: in the land of the living.

Expect the Lord, do manfully: and let thy heart take courage and wait thou on the Lord.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Credo vidére
bona Dómini in terra
vivéntium.

V. In memória
ætérna erunt justí.

R. Ab auditióne
mala non timébunt.

Pater noster secre-
to.

V. Et ne nos indú-
cas in tentatiónem.

R. Sed libera nos a
malo.

LECTIO IV

Job xiii, 22-28

RESPONDE mihi:
Quantas hábeo
iniquitátes et peccáta,
scélera mea et delícta
osténde mihi. Cur fá-
ciem tuam abscondís
et arbitráris me ini-
mícum tuum? Contra

Eternal rest give to
them, O Lord: and
let perpetual light
shine upon them.

Ant. I believe that
I shall see the good
things of the Lord in
the land of the living.

V. The just shall
be had in everlasting
remembrance.

R. They shall not
fear for the evil tid-
ings.

Our Father *in se-*
cret.

V. And lead us not
into temptation.

R. But deliver us
from evil.

FOURTH LESSON

Job xiii, 22-28

ANSWER Thou me:
how many are
mine iniquities and
my sins? show unto
me my crimes and
mine offences. Why
hidest Thou Thy face,
and thinkest me Thine

fólium, quod vento rápitur, osténdis poténtiam tuam, et stípulam siccam perséqueris. Scribis enim contra me amaritúdinis, et consúmere me vis peccátis adoléscentiæ meæ. Posuísti in nervo pedem meum, et observásti omnes sémitas meas, et vestígia pedum meórum considerásti; qui quasi putrédo consuméndus sum, et quasi vestiméntum quod coméditur a tinea.

R. Heu mihi, Dómine, quia peccávi nimis in vita mea: * Quid fáciam miser, ubi fúgiam, nisi ad te, Deus meus? | Miserére mei, dum véneris in novíssimo die. *V.* Anima mea turbáta est valde, sed tu,

enemy? Against a leaf that is carried away with the wind Thou showest Thy power, and pursuest after a dry straw. For Thou writest bitter things against me, and wilt consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast narrowly watched all my paths and marked all the prints of my feet. Who even as rottenness am to be consumed and as a garment that is eaten of the moth.

R. Woe is me, O Lord for that I have sinned exceedingly in my life. O wretch, what shall I do? whither shall I fly but unto Thee, my God? Have mercy on me when Thou comest in the latter day. *V.* My

Dómine, succúrre ei.
R. In novíssimo die.

LECTIO V

Job xiv, 1-6

HOMO natus de muliere, brevi vivens témpore, replétur multis misériis. Qui quasi flos egréditur et contéritur, et fugit velut úmbra, et numquam in eódem statu pérmanet. Et dignum ducis super hujuscémodi aperíre óculos tuos, et addúcere eum tecum in iudícium? Quis potest fácere mundum de immúndo concéptum sémine? Nonne tu qui solus es? Breves dies hóminis sunt, númerus ménsium ejus apud te est: constituísti téminos ejus, qui præteríri non póterunt. Recéde

soul is greatly troubled: but Thou, O Lord, come to its relief. *R.* In the latter day.

FIFTH LESSON

Job xiv, 1-6

MAN born of woman, and living but a short time, is filled with many miseries. He cometh forth like a flower and is cut down, and he fleeth away like a shadow, and never abideth in the same state. And dost Thou count it a worthy thing to open Thine eyes on such a one, and to bring him with Thee into judgment? Who can make one clean that is conceived of unclean seed? Is it not Thou who alone art? The days of man are short; the number of his months is with Thee: Thou hast

páululum ab eo, ut
quíescat, donec optá-
ta véniat, sicut mer-
cenárii, dies ejus.

R. Ne recordéris
peccáta mea, Dómine,
* Dum véneris judi-
cáre sǽculum per ig-
nem. *V.* Dírige, Dó-
mine, Deus meus in
conspéctu tuo viam
meam. *R.* Dum véne-
ris judicáre sǽculum
per ignem.

LECTIO VI
Job xiv, 13-16

QUIS mihi hoc tríbu-
at, ut in inférno
prótegas me et ab-
scóndas me, donec
pertránseat furor tu-
us, et constítuas mihi
tempus in quo recor-
déris mei? Putásne
mórtuus homo rur-
sum vivat? Cunctis
diébus quibus nunc
mílo, exspécto donec

fixed his bounds which
cannot be passed. De-
part a little from him,
that he may rest un-
til his wished-for day
shall come even as
that of a hired man.

R. Remember not
my sins, O Lord:
when Thou comest to
judge the world by
fire. *V.* Make my path
straight, O Lord my
God, in Thy sight.
R. When Thou com-
est to judge the world
by fire.

SIXTH LESSON
Job xiv, 13-16

WHO will grant me
this that Thou
protect me in hell,
and hide me till Thy
fury pass away, and
appoint me a time
wherein Thou wilt re-
member me? Shall a
man that is dead,
thinkest thou, live
again? All the days
wherein I am now in

vénia t immutatio
mea. Vocábis me, et
ego respondébo tibi;
óperi mánuum tuá-
rum pórriges déxte-
ram. Tu quidem gres-
sus meos dinumerás-
ti, sed parce peccátis
meis.

R. Dómine secun-
dum actum meum no-
li me judicáre: | nihil
dignum in conspéctu
tuo egi. | Ideo dépre-
cor majestátem tuam,
ut tu, Deus, déleas
iniquitátem meam.
V. Amplius lava me,
Dómine, ab injustítia
mea, et a delícto meo
munda me, quia tibi
soli peccávi. *R.* Ideo
déprecor majestátem
tuam, ut tu, Deus dé-
leas iniquitátem me-
am.

warfare I wait until
my change shall come.
Thou shalt call me
and I shall answer
Thee: to the work of
Thy hands Thou shalt
reach out Thy right
hand. Thou indeed
hast numbered all my
steps, but O spare my
sins.

R. Judge me not, O
Lord, according to my
deeds, for I have done
nothing that is wor-
thy in Thy sight:
Therefore I beseech
Thy majesty that
Thou, O Lord, wouldst
blot out mine iniqui-
ty. *V.* Wash me yet
more, O Lord, from
my injustice, and
cleanse me from my
sins, for to Thee
only have I sinned.
R. Therefore I be-
seech Thy majesty
that Thou, O Lord,
wouldst blot out mine
iniquity.

Si non sequitur immediate III. Nocturnus dicatur:

V. A porta inferi.

R. Erue, Dómine, ánimas eórum.

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

Fidélium Deus, *ut supra* page 410.

IN III. NOCTURNO

PSALMUS 39

EXSPECTANS expectávi Dóminum, * et inténdit mihi.

Et exaudívit preces meas: * et edúxit me de lacu misériæ, et de luto fæcis.

Et státuit super petram pedes meos: * et diréxit gressus meos.

Et immísit in os meum cánticum no-

If the Third Nocturn does not follow immediately, say:

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

O God, the Creator, etc. *as on* page 410.

THIRD NOCTURN

PSALM 39

I WAITED with expectation for the Lord: and He took heed unto me.

And He graciously heard my prayers: and drew me up out of the pit of misery and from the mire of dregs.

And He set my feet upon a rock: and directed my steps.

And He put into my mouth a new can-

vum, * carmen Deo nostro.

Vidébunt multi, et timébunt: * et sperábunt in Dómino.

Beátus vir, cujus est nomen Dómini spes ejus: * et non respéxit in vanitátes et insánias falsas.

Multa fecísti tu, Dómine, Deus meus, mirábilia tua: * et cogitátionibus tuis non est qui símilis sit tibi.

Annuntiávi. et locútus sum * multiplicáti sunt super númerum.

Sacrifícium et oblatiónem noluísti: * aures autem perfecísti mihi.

Holocáustum et pro peccáto non postulásti: * tunc dixi: Ecce vénio.

ticle: a song unto our God.

Many shall see and fear: and they shall trust in the Lord.

Blessed is the man, whose trust is in the name of the Lord: and who hath had no regard unto vanities and lying follies.

Many, O Lord my God, are the wonderful works, which Thou hast done: and there is none like unto Thee in Thy thoughts.

I have declared and have spoken: they are multiplied beyond number.

Sacrifice and oblation Thou wouldst not: but ears Thou hast pierced for me.

Burnt offering and sin-offering Thou didst not require: then said I, Behold I come.

In cápite libri scriptum est de me ut fácerem voluntátem tuam: * Deus meus, vólui, et legem tuam in médio cordis mei.

Annuntiávi justítiam tuam in ecclésia magna, * ecce lábia mea non prohibébo: Dómine, tu scisti.

Justítiam tuam non abscondi in corde meo: * veritátem tuam salutáre tuum dixi.

Non abscondi misericórdiam tuam et veritátem tuam: * a concílio multo.

Tu autem, Dómine, ne longe fácias misericóriones tuas a me: * misericórdia tua et véritas tua semper suscepérunt me.

Quóniam circumdérunt me mala, quorum non est númerus: * comprehendé-

In the head of the Book it is written of me that I should do Thy will: I have desired it, O my God, and Thy law in the midst of my heart.

I have declared Thy justice in a great church: lo, I will not stay my lips: O Lord, Thou knowest it.

I have not hidden Thy justice within my heart: I have declared Thy truth and Thy salvation.

I have not concealed Thy mercy and Thy truth: from a great council.

Withhold not Thou Thy tender mercies from me, O Lord: Thy mercy and Thy truth have always upholden me.

For evils without number have surrounded me: mine iniquities have taken

runt me iniquitates
meæ, et non pótui ut
vidérem.

Multiplicátæ sunt
super capillos cápitis
mei: * et cor meum
derelíquit me.

Compláceat tibi,
Dómine, ut éruas me:
* Dómine, ad adju-
vándum me réspice.

Confundántur et re-
vereántur simul, qui
quærunť ánimam me-
am * ut áuferant eam.

Convertántur re-
trórsum, et revereán-
tur, * qui volunt mihi
mala.

Ferant conféstim
confusióem suam, *
qui dicunt mihi: Eu-
ge, euge.

Exsúltent et lætén-
tur super te omnes
quæréntes te: * et di-
cant semper: Magni-
ficétur Dóminus: qui
diligunt salutáre tu-
um.

hold upon me, and I
was not able to see.

They are multiplied
above the hairs of my
head: and my heart
failed me.

Be pleased, O Lord,
to deliver me: look
down, O Lord, to help
me.

Let them be con-
founded and ashamed
together who seek af-
ter my soul: to take it
away.

Let them be driven
backward and put to
shame: that wish me
evil.

Let them presently
bear their own con-
fusion: that say unto
me: 'Tis well, 'tis
well.

Let all that seek
Thee rejoice and be
glad in Thee; and let
such as love Thy sal-
v a t i o n continually
say, The Lord be mag-
nified.

Ego autem mendicus sum, et pauper:
* Dóminus sollicitus est mei.

Adjutor meus, et protector meus tu es:
* Deus meus, ne tardáveris.

Réquiem ætérnam dona eis, Dómine: *
et lux perpétua lúceat eis.

Ant. Compláceat tibi, Dómine, ut erípias me: | Dómine, ad adjuvándum me respice.

PSALMUS 40

BEATUS qui intélligit super egénium, et páuperem: * in die mala liberábit eum Dóminus.

Dóminus consérvet eum et vivíficet eum, et beátum fáciat eum in terra: * et non tradat eum in ánimam inimicórum ejus.

But I am a beggar and poor: The Lord is careful for me.

Thou art my helper and my protector: my God, make no long delay.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

PSALM 40

BLESSED is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

The Lord preserve him and give him life and make him blessed on the earth: and deliver him not up to the will of his enemies.

Dóminus opem ferat illi super lectum dolóris ejus: * univérsum stratum ejus versásti in infirmitáte ejus.

Ego dixi: Dómine, miserére mei: * sana ánimam meam, quia peccávi tibi.

Inimíci mei dixerunt mala mihi: * Quando moriétur, et períbit nomen ejus?

Et si ingrediebátur ut vidéret, vana loquebátur: * cor ejus congregávit iniquitátem sibi.

Egrediebátur foras, * et loquebátur in idípsum.

Advérsum me surrábant omnes inimíci mei: * advérsum me cogitábant mala mihi.

Verbum iníquum constituérunt advérsum me: * Numquid

The Lord help him on his bed of sorrow: Thou hast turned all his couch in his sickness.

I said, Lord, be Thou merciful unto me: heal my soul, for I have sinned against Thee.

Mine enemies have spoken evil against me: When shall he die and his name perish?

And if he came in to see me, he spoke vain things: his heart gathered iniquity to itself.

He went forth: and spoke to the same purpose.

All mine enemies whispered together against me: they devised evil against me.

They determined an unjust word against me: shall he

qui dormit non adjiciet ut resúrgat?

Etenim homo pacis meæ, in quo sperávi: * qui edébat panes meos, magnificávit super me supplantatióem.

Tu autem, Dómine, miserére mei, et resúscita me: * et retríbuam eis.

In hoc cognóvi quóniam voluísti me: * quóniam non gaudébit inimicus meus super me.

Me autem propter innocéntiam suscepísti: * et confirmásti me in conspéctu tuo in ætérnum.

Benedíctus Dóminus, Deus Israël, a sæculo et usque in sæculum: * fiat, fiat.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

that sleepeth rise again no more?

And even the man that was at peace with me, in whom I trusted: who ate my bread, did greatly betray me.

But Thou, O Lord, have mercy upon me, and raise me up again: and I will requite them.

By this I know Thou hast been favourable to me: in that mine enemy shall not rejoice over me.

But Thou hast upholden me by reason of mine innocence: and hast established me in Thy sight for ever.

Blessed be the Lord God of Israel from eternity to eternity: so be it, so be it.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Sana, Dómine,
ánimam meam, quia
peccávi tibi.

PSALMUS 41

QUEMADMODUM de-
síderat cervus ad
fontes aquárum: * ita
desíderat ánima mea
ad te, Deus.

Sitívit ánima mea
ad Deum fortem vi-
vum: * quando véni-
am, et apparébo ante
fáciem Dei?

Fuérunt mihi lác-
rimæ meæ panes die
ac nocte: * dum díci-
tur mihi quotidie:
Ubi est Deus tuus?

Hæc recordátus
sum, et effúdi in me
ánimam meam: * quó-
niam transíbo in lo-
cum tabernáculi ad-
mirábilis, usque ad
domum Dei.

In voce exsultatió-

Ant. Heal my soul,
O Lord, for I have
sinned against Thee.

PSALM 41

AS THE hart panteth
after the foun-
tains of water: so
doth my soul pant
after Thee, O God.

My soul hath
thirsted after the
strong living God:
when shall I come
and appear before the
face of God?

My tears have been
my bread day and
night: whilst it is
said to me daily:
where is thy God?

These things I re-
m e m b e r e d, and I
poured out my soul
within me: for I shall
go over into the place
of the wonderful tab-
ernacle, even to the
house of God.

With the voice of

nis, et confessi6nis:
* sonus epulantis.

Quare tristis es,
ánima mea? * et quá-
re contúrbas me?

Spera in Deo, quó-
niam adhuc confité-
bor illi: * salutáre
vultus mei, et Deus
meus.

Ad meípsum ánima
mea conturbáta est: *
proptérea memor ero
tui de terra Jordánis,
et Hermóniim a mon-
te módico.

Abýssus abýssum
ínvocat, * in voce ca-
taractárum tuárum.

Omnia excélsa tua,
et fluctus tui * super
me transiérunt.

In die mandávit Dó-
minus misericórdiam
suam: * et nocte cán-
ticum ejus.

A p u d me orátio
Deo vitæ meæ, * di-
cam Deo: Suscéptor
meus es.

joy and praise: the
noise of one that
feasteth.

Why art thou sad,
O my soul? and why
dost thou trouble me?

Hope in God, for I
will still give praise
unto Him: the salva-
tion of my counte-
nance and my God.

My soul is troubled
within me: therefore
will I remember Thee
from the land of Jor-
dan and Hermon, the
little mountain.

Deep calleth unto
deep: at the noise of
Thy floodgates.

All Thy heights and
Thy billows: have
gone over me.

The Lord granted
His mercy in the day-
time: and His song
shall be sung in the
night.

With me is prayer
to the God of my life:
I will say unto God,
Thou art my helper.

Quare oblítus es mei? * et quare contristátus incédo, dum afflígit me inimícus?

Dum confringúntur ossa mea, * exprobavérunt mihi qui tríbulant me inimíci mei.

Dum dicunt mihi per síngulos dies: Ubi est Deus tuus? * quare tristis es, ánima mea? et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

Réquiem ætérrnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Sitívit ánima mea ad Deum vivum: | quando véniam, et apparébo ante fáciem Dómini?

Why hast Thou forgotten me? and why go I mourning, whilst mine enemy afflicteth me?

Whilst my bones are broken: mine enemies that trouble me cast reproach upon me.

Whilst day by day they say unto me, where is thy God: why art thou sad, O my soul? and why dost thou trouble me?

Hope thou in God, for I will still give praise unto Him: the salvation of my countenance, and my God.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. My soul hath thirsted after the living God: when shall I come and appear before the face of the Lord?

V. Ne tradas bés-
tiis ánimas confitén-
tes tibi.

R. Et ánimas páu-
perum tuórum ne ob-
liviscáris in finem.

Pater noster *secre-*
to.

V. Et ne nos indú-
cas in tentatiónem.

R. Sed líbera nos a
malo.

LECTIO VII

Job xvii, 1-3; 11-15

SPIRITUS meus atte-
nuábitur, dies mei
breviabúntur, et so-
lum mihi súperest se-
púlcrum. Non peccá-
vi, et in amaritudíni-
bus morátur óculus
meus. Líbera me, Dó-
mine, et pone me jux-
ta te, et cujúsvis ma-
nus pugnet contra
me. Dies mei transi-
érunt, cogitatiónes
meæ dissipátæ sunt,
torquéntes cor meum.
Noctem vertérunt in

V. Give not up to
beasts the souls that
confess to Thee.

R. And forget not
the souls of Thy poor
for ever.

Our Father *in se-*
cret.

V. And lead us not
into temptation.

R. But deliver us
from evil.

SEVENTH LESSON

Job xvii, 1-3; 11-15

MY SPIRIT shall
waste away, my
days will be short-
ened, and only the
grave remaineth unto
me. I have not sinned,
and yet mine eye abid-
eth in bitterness. De-
liver me, O Lord, and
set me at Thy side,
and let any man's
hand fight against me.
My days are gone by,
my purposes are scat-
tered abroad, and they
torment my heart.

diem, et rursum post
ténébras spero lucem.
Si sustinúero, infér-
nus domus mea est,
et in ténebris stravi
léctulum meum. Pu-
trédini dixi: P a t e r
meus es; mater mea
et soror mea, vérmi-
bus. Ubi est ergo nunc
præstolátio mea, et
patiéntia mea? Tu es,
Dómine, Deus meus.

R. Peccántem me
quotídie, et non me
pœniténtem timor
mortis contúrbat me:
* Quia in inférno nul-
la est redémptio, mi-
serére mei Deus, et
salva me. *V.* Deus in
nómine tuo saluum
me fac, et in virtúte
tua líbera me. *R.* Quia
in inférno nulla est
redémptio, miserére
mei Deus, et salva
me.

They have turned
night into day, and
again after the dark-
ness I hope for light.
If I still bear up, hell
is yet my home, and
in darkness shall I
spread my bed. I said
unto rottenness: thou
art my father; and to
the worms, my moth-
er and my sister.
Where then is now
my expectation and
my patience? Thou, O
Lord, art my God.

R. The fear of
death troubleth me, I
sin daily and repent
not. Because in hell
there is no redemp-
tion; have mercy on
me, O God, and save
me. *V.* O God, save
me in Thy name, and
in Thy power deliver
me. *R.* Because in
hell there is no re-
demption; have
mercy on me, O God,
and save me.

LECTIO VIII

Job xix, 20-27

PELLI meæ, cōn-
sūmptis cārnibus,
adhæsit os meum, et
derelicta sunt tãn-
tūmodo lābia circa
dentes meos. Miseré-
mini mei, miserémini
mei, saltem vos, amí-
ci mei, quia manus
Dómini tétigit me.
Quáre persecúmini
me sicut Deus, et cār-
nibus meis saturámi-
ni? Quis mihi tribu-
at ut scribāntur ser-
mónes mei? quis mi-
hi det ut exaréntur
in libro, stylo férreo
et plumbi lámīna, vel
celte sculpāntur in sí-
lice? Scio enim quod
redémptor meus vivit,
et in novíssimo die
de terra surrectúrus
sum: et rursum cir-
cúmdabor pelle mea,
et in carne mea víde-
bo Deum Salvatórem
meum. Quem visúrus

EIGHTH LESSON.

Job xix, 20-27

MY FLESH is wasted
away, my bones
have cleaved to my
skin, and nothing but
lips are left about my
teeth. Have pity on
me, have pity on me,
at least you my
friends for the hand
of the Lord hath
touched me. Why do
ye persecute me as
God, and glut your-
selves with my flesh?
Who will grant me
that my words may
be written? Who will
grant me that they
may be marked down
in a book with an iron
pen and in a plate of
lead, or be graven
with a graver on the
flint stone? For I
know that my Re-
deemer liveth, and in
the last day I shall
rise out of the earth,
and I shall be clothed

sum ego ipse, et óculi mei conspectúri sunt, et non álius: repósita est hæc spes mea in sinu meo.

R. Meménto mei Deus, | quia ventus est vita mea, nec aspíciét me visus hóminis. *V.* Et non revertétur óculus meus, ut vídeat bona. *R.* Nec aspíciét me visus hóminis.

LECTIO IX
Job x, 18-22

QUARE de vulva eduxísti me? qui útinam consúptus essem ne óculus me víderet. Fúissem quasi non essem, de útero translátus ad túmulum. Numquid non páucitas diérum meórum finiétur brevi?

again with my skin, and in my flesh shall I see God my Saviour. Whom I myself shall see and mine eyes shall behold, and not another: this my hope is laid up in my bosom.

R. Be mindful of me O God, for my life is but wind: nor may the sight of man behold me. *V.* And mine eye shall not return to see good things. *R.* Nor may the sight of man behold me.

NINTH LESSON
Job x, 18-22

WHY didst Thou bring me forth out of the womb? O that I had been consumed that eye might not have seen me. O that I had been as if I had not been, carried from the womb to the grave. Shall

Dimítte ergo me, ut plangampáululum dólorem meum, ántequam vadam, et non revértar, ad terram tenebrósam et opértam mortis calígine; terram misériæ et tenebrárum, ubi umbra mortis et nullus ordo, sed sempitérnus horror inhábitat.

R. Líbera me, Dómine, de morte ætérna in die illa treménda, * Quando cæli movéndi sunt, et terra, * Dum véneris judicáre sáeculum per ignem. *V.* Dies illa, dies iræ, calamitátis, et misériæ, dies magna et amára valde. *R.* Quando cæli movéndi sunt, et terra.

V. Tremens factus sum ego, et tímeo,

not the fewness of my days be ended shortly? Let me alone, therefore, that I may lament my sorrow a little before I go, and return no more, to the dark land covered with the mist of death, the land of misery and darkness where the shadow of death and no order, but everlasting horror dwelleth.

R. Deliver me, O Lord, from eternal death on that dreadful day; when the heavens and the earth shall be moved: when Thou comest to judge the world by fire. *V.* That day, the day of wrath, calamity, and woe, that great and exceeding bitter day. *R.* When the heavens and the earth shall be moved.

V. I tremble and am afraid when the

dum discússio véne-
rit, atque ventúra ira.

R. Dum véneris ju-
dicáre sáeculum per
ignem.

reckoning shall come
and the future wrath.

R. When Thou com-
est to judge the world
by fire.

All stand; make the words *próprio ságuine* head inclination at the *redemísti*.

V. Creátor ómnium
rerum, Deus, qui me
de limo terræ formás-
ti, et mirabíliter pró-
prio ságuine rede-
místi, corpúsque
meum, licet modo pu-
tréscat, de sepúlcro
fácies in die judícii
resuscitári: exáudi,
exáudi me, ut áni-
mam meam in sinu
Abrahæ patriárchæ
tui júbeas collocári.

V. O God, the Cre-
ator of all things,
who didst fashion me
out of the slime of
the earth and won-
derfully redeemedst
me with Thine own
blood, and wilt cause
my body, although it
shall presently decay,
to rise again at the
day of judgment from
the tomb; hear me, O
hear me, and com-
mand that my soul
be placed in the bo-
som of Abraham Thy
Patriarch.

R. Líbera me, Dó-
mine, de morte ætér-
na in die illa tremén-
da, quando cæli mo-
véndi sunt, et terra:

R. Deliver me, O
Lord, from eternal
death on that dread-
ful day, when the
heavens and the earth

dum véneris judicáre
sæculum per ignem.

Si Laudes immediate
non sunt dicendæ:

V. A porta inferi.

R. Erue, Dómine,
ánimas eórum.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véniat.

Orémus

Fidelium Deus, etc.,
page 410.

Ad Laudes

PSALMUS 50

MISERERE mei, Deus,
* secúndum mag-
nam misericórdiam
tuam.

Et secúndum mul-
titúdinem miseratió-
num tuárum, * dele
iniquitátem meam.

Amplius lava me
ab iniquitáte mea: *

shall be moved: when
Thou comest to judge
the world by fire.

If Lauds are not to
follow immediately
say:

V. From the gates
of hell.

R. Deliver their
souls, O Lord.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

Let us pray

O God, the Crea-
tor, etc., page 410.

At Lauds

PSALM 50

HAVE mercy on me,
O God: according
to Thy great mercy.

And according to
the multitude of Thy
tender mercies: blot
out mine iniquity.

Wash me yet more
from mine iniquity:

et a peccáto meo munda me.

Quóniam iniquitatem meam ego cognosco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermonibus tuis, et vincas cum judicáris.

Ecce enim in iniquitatibus concéptus sum: * et in peccátis cencépit me mater mea.

Ecce enim veritatem dilexísti: * incerta et occulta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hysópo et mundábor: * lavábis me, et super nivem dealbábor.

and cleanse me from my sin.

For I know mine iniquity: and my sin is always before me.

To Thee only have I sinned and have done evil before Thee: that Thou mayest be justified in Thy words and mayest overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest unto me.

Thou shalt sprinkle me with hyssop and I shall be cleansed: Thou shalt wash me and I shall be made whiter than snow.

Audítui meo dabis
gáudium et lætítiam:
* et exsultábunt ossa
humiliáta.

Avérte fáciem tu-
am a peccátis meis:
* et omnes iniquitá-
tes meas dele.

Cor mundum crea
in me, Deus: * et spí-
ritum rectum ínno-
va in viscéribus meis.

Ne projícias me a
fácie tua: * et spíri-
tum sanctum tuum ne
áuferas a me.

Redde mihi lætíti-
am salutáris tui: * et
spíritu principáli con-
firma me.

Docébo iníquos vi-
as tuas: * et ímpii ad
te converténtur.

Libera me de san-
guínibus, Deus, Deus
salútis meæ: * et ex-
sultábit lingua mea
justítiam tuam.

To my hearing
Thou shalt give joy
and gladness: and the
bones that have been
humbled shall rejoice.

Turn away Thy
face from my sins:
and blot out all mine
iniquities.

Create a clean heart
in me, O God: and
renew a right spirit
within my bowels.

Cast me not away
from Thy face: and
take not Thy Holy
Spirit from me.

Restore unto me
the joy of Thy salva-
tion: and strengthen
me with a perfect
spirit.

I will teach the un-
just Thy ways: and
the wicked shall be
converted to Thee.

Deliver me from
blood, O God, Thou
God of my salvation:
and my tongue shall
extol Thy justice.

Dómine, lábia mea
apéries: * et os meum
annuntiábit laudem
tuam.

Quóniam si voluís-
ses sacrificium, de-
dissem útique: * holo-
cáustis non delectábe-
ris.

Sacrificium Deo
spíritus contribulá-
tus: * cor contrítum,
et humiliátum, Deus,
non despíces.

Benígne fac, Dómi-
ne, in bona voluntáte
tua Sion: * ut ædifi-
céntur muri Jerúsa-
lem.

Tunc acceptábis
sacrificium justítiæ,
oblatiónes, et holo-
cáusta: * tunc impón-
ent super altáre tu-
um vítulos.

Réquiem ætérrnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

O Lord, Thou wilt
open my lips: and my
mouth shall declare
Thy praise.

For if Thou hadst
desired sacrifice, I
would indeed have
given it: with burnt
offerings Thou wilt
not be delighted.

A sacrifice to God
is an afflicted spirit:
a contrite and hum-
ble heart, O God,
Thou wilt not despise.

Deal favourably, O
Lord, in Thy good
will with Sion: that
the walls of Jerusa-
lem may be built up.

Then shalt Thou
accept the sacrifice of
justice, oblations,
and whole burnt of-
ferings: then shall
they lay calves upon
Thine altar.

Eternal rest give to
them, O Lord: and let
perpetual light shine
upon them.

Ant. Exsultábunt
Dómino ossa humiliá-
ta.

PSALMUS 64

TE DECET hymnus,
Deus, in Sion: *
et tibi reddétur vo-
tum in Jerúsalem.

Exáudi oratióem
meam: * ad te omnis
caro véniet.

V e r b a iniquórum
prævaluérunt super
nos * et impietátibus
nostris tu propitiábe-
ris.

Beátus, quem ele-
gísti, et assumpsísti:
* inhabitábit in átri-
is tuis.

Replébimur in bo-
nis d o m u s tuæ: *
sanctum est templum
t u u m, mirábile in
æquitáte.

Ant. The bones that
h a v e been humbled
shall rejoice in the
Lord.

PSALM 64

A HYMN, O God, is
due to Thee in
Sion: and a vow shall
be paid to Thee in
Jerusalem.

Hear T h o u my
prayer: for unto Thee
shall all flesh come.

The words of the
wicked have prevailed
against us: and Thou
wilt pardon us our
transgressions.

Blessed is he whom
Thou hast chosen and
taken unto Thee: he
shall d w e l l within
Thy courts.

We shall be filled
with the good things
of Thy house: holy is
Thy temple and won-
derful in justice.

Exáudi nos, Deus,
salutáris noster, *
spes ómnium fínium
terræ, et in mari
longe.

Præparans montes
in virtúte tua, accínc-
tus poténtia: * qui
contúrbas profúndum
maris sonum flúctu-
um ejus.

Turbabúntur Gen-
tes, et timébunt qui
hábitant términos a
signis tuis: * éxitus
matutíni, et vespere
delectábis.

Visitásti terram, et
inebriásti eam: * mul-
tiplicásti locupletáre
eam.

Flumen Dei replé-
tum est aquis, parás-
ti cibum illórum: *
quóniam ita est præ-
parátio ejus.

Hear us, O God our
Saviour: the hope of
all the ends of the
earth, and of those on
the sea afar off.

Who preparest the
mountains by Thy
power, girded with
might: who stirrest
up the depth of the
sea and the sound of
its waves.

The Gentiles shall
be troubled, they al-
so that dwell in the
uttermost parts shall
be afraid at Thy
signs: the outgoings
of the morning and
the evening Thou
shalt make joyful.

Thou hast visited
the earth and hast
plentifully watered
it: Thou hast many
ways enriched it.

The river of God
is full of water, Thou
hast prepared their
food: for so is its
preparation.

Rivos ejus inébria,
múltiplica genímina
ejus: * in stillicídiis
ejus lætábitur gérmi-
nans.

Benedíces corónæ
anni benignitátis tuæ:
* et campi tui reple-
búntur ubertáte.

Pinguéscent speciós-
sa desérti: * et exsul-
tatióne colles accin-
géntur.

Indúti sunt aríetes
óvium, et valles abun-
dábunt fruménto: *
clamábunt, étenim
hymnum dicent.

Réquiem ætérrnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Exáudi, Dómi-
ne, oratiónem meam:
| ad te omnis caro
véniat.

Fill up plentifully
the streams thereof,
multiply its fruits: it
shall spring up and
rejoice in its show-
ers.

Thou shalt crown
with blessing the year
of Thy goodness: and
Thy fields shall be
filled with plenty.

The beautiful places
of the wilderness
shall grow fat: and
the hills shall be
girded about with
joy.

The rams of the
flock are clothed, and
the valleys shall
abound with corn:
they shall shout, yea
and sing a hymn of
praise.

Eternal rest give to
them, O Lord: and let
perpetual light shine
upon them.

Ant. Hear Thou my
prayer, O Lord, for
unto Thee shall all
flesh come.

PSALMUS 62

DEUS, Deus meus, *
ad te luce vígilo.

Sitívit in te ánima
mea, * quam multi-
plíciter tibi caro mea.

In terra desérta, et
ínvia, et inaquósa: *
sic in sancto appáruí
tibi, ut vidérem vir-
tútem tuam, et gló-
riam tuam.

Quóniam mélior est
misericórdia tua su-
per vitas: * labia mea
laudábunt te.

Sic benedícam te in
vita mea: * et in nó-
mine tuo levábo ma-
nus meas.

Sicut ádipe et pin-
guédine repleátur án-
ima mea: * et lábiis
exsultatiónis laudá-
bit os meum.

Si memor fui tui
super stratum meum,

PSALM 62

O GOD, my God: to
Thee do I watch
at break of day.

My soul hath
thirsted after Thee:
and my flesh also, O
how many ways!

In a desert land and
a pathless, and where
no water is: so in
Thy sanctuary stood
I before Thee, that I
might behold Thy
power and Thy glory.

For Thy mercy is
better than lives: my
lips shall praise Thee.

Thus will I bless
Thee all my life long:
and in Thy Name I
will lift up my hands.

Let my soul be
filled as with marrow
and fatness: and my
mouth shall praise
Thee with joyful lips.

If I remembered
Thee upon my bed, in

in matutínis meditá-
bor in te: * quia fu-
isti adjútor meus.

Et in velaménto alá-
rum tuárum exsultá-
bo, adhæsit á n i m a
m e a p o s t t e : * m e
suscépit délixtera tua.

Ipsi vero in vanum
quæsiérunt á n i m a m
meam, introíbunt in
inferióra t e r r æ : *
tradéntur in manus
gládii, partes vúlpi-
um erunt.

Rex vero lætábitur
in Deo, laudabúntur
omnes qui jurant in
eo: * quia obstrúctum
est os loquéntium iní-
qua.

Réquiem ætérrnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

the morning shall I
think upon Thee: for
Thou hast been my
helper.

And I will rejoice
under the covert of
Thy wings, my soul
cleaveth unto Thee:
Thy right hand hath
upholden me.

But they have
sought my soul in
vain, they shall go
down to the lower
parts of the earth:
they shall be deliv-
ered into the hands
of the sword, they
shall become the fox-
es' prey.

But the king shall
rejoice in God; all
shall have praise who
swear by Him: for
the mouth is stopped
of them that speak
wicked things.

Eternal rest give to
them, O Lord: and let
perpetual light shine
upon them.

Ant. Me suscepit
dextera tua, Dómine.

CANTICUM EZECHIAE

Is. xxxviii, 10-20

EGO dixi: In dimídio
diérum meórum *
vadam ad portas ín-
feri.

Quæsívi resíduum
annórum meórum. *
Dixi: Non vidébo Dó-
minum Deum in ter-
ra vivéntium.

Non aspíciam hó-
minem ultra, * et ha-
bitatórem quiétis.

Generátio mea ab-
láta est, et convolúta
est a me, * quasi ta-
bernáculum pastórum.

Præcisa est velut a
texénte, víta mea:
dum adhuc ordírer,
succídít me: * de ma-
ne usque ad vésperam
fínies me.

Sperábam usque ad
mane, * quasi leo sic

Ant. Thy right
hand hath upholden
me, O Lord.

CANTICLE
OF KING EZECHIAS

Is. xxxviii, 10-20

I SAID, in the midst
of my days: I shall
go to the gates of
hell.

I asked for the res-
idue of my years: I
said, I shall not see
the Lord God in the
land of the living.

I shall behold man
no more: nor him
that dwelleth at rest.

My generation is
taken away from me,
and folded up like a
shepherd's tent.

My life is cut off as
by a weaver: whilst
I was yet but begin-
ning, he cut me off:
from morning even
unto night Thou wilt
make an end of me.

I waited in hope
until morning: as a

contrívit ómnia ossa mea :

De mane usque ad vésperam fínies me: * sicut pullus hirúdinis sic clamábo, meditábor ut colúmba :

Attenuáti sunt óculi mei, * suspiciéntes in excélsum :

Dómine, vim pátiór respónde pro me. * Quid dicam, aut quid respondébit mihi, cum ipse fécerit?

Recogitábo tibi omnes annos meos * in amaritúdine ánimæ meæ.

Dómine, si sic vívitur, et in tálibus vita spíritus mei, corrípi-es me, et vivificábis me. * Ecce in pace amaritúdo mea amaríssima :

lion so hath he broken all my bones.

From morning even unto night Thou wilt make an end of me: I cry out like a young swallow, I will meditate like a dove.

Mine eyes are wasted: with looking up on high.

Lord, I suffer violence; be Thou my surety: but what shall I say, or what will He answer me, seeing He Himself hath done it?

I will recount unto Thee all my years: in the bitterness of my soul.

O Lord, if such be man's life, and the life of my spirit be cast amid such things, Thou wilt chastise me and make me to live: behold, even in peace was my bitterness most bitter.

Tu autem eruísti
ánimam meam ut non
períret: * projecísti
post tergum tuum
ómnia peccáta mea.

Quia non inférnus
confitébitur tibi, ne-
que mors laudábit te:
* non exspectábunt
qui descéndunt in la-
cum, veritátem tuam.

Vivens vivens ipse
confitébitur tibi, sicut
et ego hódie: * pater
fíliis notam fáciet ve-
ritátem tuam.

Dómine, salvum me
fac, * et psalmos nos-
tros cantábimus cunc-
tis diébus vitæ nos-
træ in domo Dómini.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

But Thou hast de-
livered my soul that
it should not perish:
Thou hast cast all
my sins behind Thy
back.

For hell shall not
confess unto Thee,
neither shall death
praise Thee: nor shall
they that go down in-
to the pit look for
Thy truth.

The man that liv-
eth, yea, the man
that liveth, he shall
praise Thee, even as
I do this day: the
father shall make
known Thy truth un-
to his children.

O Lord, save me:
and we will sing our
psalms all the days
of our life in the
house of the Lord.

Eternal rest give to
them, O Lord: and let
perpetual light shine
upon them.

Ant. A porta inferi érué, Dómine, ánimas eórum.

Ant. From the gates of hell deliver their souls, O Lord.

All stand

PSALMUS 150

LAUDATE Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitudínem magnitúdinis ejus.

Laudáte eum in sono tubæ: * laudáte eum in psaltério, et cíthara.

Laudáte eum in týmpano, et choro: * laudáte eum in chordis, et órgano.

Laudáte eum in cýmbalis benesonántibus: laudáte eum in cýmbalis jubilationis: * omnis spíritus laudet Dóminum.

PSALM 150

PRAISE ye the Lord in His holy places: praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psalter and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Omnis spíri-
tus laudet Dóminum.

CANTICUM ZACHARIÆ

Lucæ i, 68-79

BENEDICTUS D ó m i-
nus, Deus Israël,
* quia visitávit, et fe-
cit redemptiónem ple-
bis suæ.

Et eréxit cornu sa-
lútis nobis: * in do-
mo David, púeri sui.

Sicut locútus est
per os sanctórum, *
qui a sæculo sunt,
prophetárum ejus.

Salútem ex inimí-
cis nostris, * et de
manu ómnium qui
odérunt nos:

Ad faciéndam mi-
sericórdiam cum pá-
tribus nostris: * et
memorári testaménti
sui sancti.

Eternal rest give to
them, O Lord: and let
perpetual light shine
upon them.

Ant. Let every
spirit praisethe Lord.

CANTICLE
OF ZACHARIAS

Luke i, 68-79

BLESSED be the Lord
God of Israel: for
He hath visited and
wrought the redemp-
tion of His people.

And hath raised up
a horn of salvation
for us: in the house
of David, His servant.

As He spoke by
the mouth of His holy
prophets: who are
from the beginning.

Salvation from our
enemies: and from
the hand of all that
hate us.

To show forth His
mercy to our fathers:
and remember His
holy Covenant.

Jusjurándum, quod
jurávit ad Abraham,
patrem nostrum, *
datúrum se nobis:

Ut sine timóre, de
manu inimicórum
nostrórum liberáti, *
serviámus illi.

In sanctitáte, et
justítia coram ipso, *
ómnibus diébus nos-
tris.

Et tu, puer, Pro-
phéta Altíssimi vocá-
beris: * præíbis enim
ante fáciem Dómini
paráre vias ejus:

Ad dandam sciénti-
am salútis plebi ejus:
* in remissionem pec-
catórum eórum:

Per víscera miseri-
córdiæ Dei nostri: *
in quibus visitávit
nos, óriens ex alto:

Illumináre his, qui
in ténebris, et in um-
bra mórtis sedent: *

The oath which He
s w o r e to Abraham
our father: that He
would grant unto us.

That, being deliv-
ered from the hand
of our enemies: we
may serve Him with-
out fear.

In holiness and jus-
tice before Him: all
the days of our life.

And thou, O child,
shalt be called the
Prophet of the Most
High: for Thou shalt
go before the face of
the Lord to prepare
His ways.

To give knowledge
of salvation to His
people: for the remis-
sion of their sins.

Through the bow-
els of the mercy of
our God: in which
the Orient from on
high hath visited us.

To enlighten them
that sit in darkness,
and in the shadow of

ad dirigēdos pedes
nostros in viam pacis.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

Ant. Ego sum re-
surréctio et vita: |
qui credit in me, éti-
am si mórtuus fúerit,
vivet; | et omnis qui
vivit et credit in me,
non moriétur in ætér-
num.

Pater noster *secre-*
to.

PSALMUS 129

DE PROFUNDIS cla-
mávi ad te, Dó-
mine: * Dómine, ex-
áudi vocem meam:

Fiant aures tuæ in-
tendéntes, * in vocem
deprecationis meæ.

Si iniquitátes ob-
serváveris, Dómine: *

death: to direct our
feet into the way of
peace.

Eternal rest give to
them, O Lord: and let
perpetual light shine
upon them.

Ant. I am the re-
surrection and the
life: he that believ-
eth in Me, though he
were dead, yet shall
he live; and every
one that liveth and
believeth in Me shall
not die for ever.

Our Father *in se-*
cret.

PSALM 129

OUT of the depths
have I cried un-
to Thee, O Lord:
Lord, hear my voice.

O let Thine ears be
attentive: unto the
voice of my supplica-
tion.

If thou wilt mark
iniquities, O Lord:

Dómine, quis sustinébit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Dómine.

Sustinuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redemptio.

Et ipse rédimet Israël * ex ómnibus iniquitatibus ejus.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

V. A porta inferi.

Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law have I waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him there is plentiful redemption.

And He shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

V. From the gates of hell.

R. Erue, Dómine,
ánimas eórum.

V. Dómine, exáudi
oratióem meam.

R. Et clamor meus
ad te véniat.

Si fiat Officium ordi-
narium, tres sequentes
orationes dicantur:

1 PRO FRATRIBUS,
SORORIBUS, FAMILIARI-
BUS ET BENEFACTO-
RIBUS DEFUNCTIS

Orémus

DEUS véniaę largitor,
et humánę salú-
tis auctor, quæsumus
cleméntiam tuam: ut
nostrę congregatió-
nis fratres, soróres,
familiáres, et bene-
factóres, qui ex hoc
sæculo transiérunt,
beáta María semper
VírGINE intercedénte
cum ómnibus Sanctis
tuis, ad perpétuę bea-

R. Deliver their
souls, O Lord.

V. O Lord, hear
my prayer.

R. And let my cry
come to Thee.

The three following
prayers are always
said, except when the
Office is for a particu-
lar person, or on the
anniversaries.

1 FOR BRETHREN,
SISTERS, FRIENDS AND
BENEFACTORS DE-
CEASED

Let us pray

O GOD, the Giver of
pardon and the
Author of human sal-
vation, we beseech Thy
clemency, through the
intercession of the
ever blessed Virgin
Mary and of all Thy
saints to admit the
brethren and sisters,
the friends and the
benefactors of our
congregation, to the

titúdinis consórtium
perveníre concédas.

2 PRO PARENTIBUS
DEFUNCTIS

DEUS qui nos patrem, et matrem honoráre præcepísti, miserére cleménter animábus paréntum nostrórum, eorúmque peccáta dimítte, nosque eos in ætérnæ claritátis gáudio fac vidére.

3 PRO OMNIBUS
FIDELIBUS DEFUNCTIS

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famulárumque tuárum remissionem cunctórum tríbe peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatióibus consequántur: Qui vi-

fellowship of eternal life.

2 FOR PARENTS
DECEASED

O GOD, who hast commanded us to honour father and mother, mercifully show Thy kindness to the souls of our parents; forgive them their sins, and grant that we may see them in the joys of eternal glory.

3 FOR ALL THE FAITHFUL
DEPARTED

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy servants and handmaidens remission of all their sins, that through godly supplications they may obtain the pardon they have ever

vis et regnas cum
Deo Patre, in unitá-
te Spíritus S a n c t i,
Deus, per ómnia sæ-
cula sæculórum.

R. Amen.

*V. Requiéscant in
pace.*

R. Amen.

*Pater noster secreto,
si immediate non dici-
tur Matutinum.*

Prout postulat occa-
sio, sequentes Oratio-
nes substituuntur:

In Anniversariis Pa-
trum et Matrum (die 4
februarii); sepultorum
in cœmeteriis nostris
(die 12 julii); Famili-
arium et Benefactorum
Ordinis (die 5 septem-
bris); et omnium Fra-
trum et Sororum Ord-
inis (die 10 novembris):

Orémus

DEUS, indulgentiá-
rum Dómine, da
animábus famulórum
famularúmque t u á-

wished for: Who liv-
est and reignest with
God the Father in the
unity of the Holy
Ghost, G o d, world
without end.

R. Amen.

*V. May they rest
in peace.*

R. Amen.

Our Father in secret,
unless Matins immedi-
ately follow.

The following pray-
ers are substituted for
the above on particu-
lar occasions:

On the Anniversaries
of the Fathers and
Mothers (Feb. 4th); of
all those buried in the
Dominican cemeteries,
(July 12th); of the
Friends and Benefac-
tors of the Order,
(Sept. 5th); and of the
Brethren and Sisters,
(Nov. 10th).

Let us pray

O GOD, the Lord of
mercies, give to
the souls of Thy serv-
ants and handmaid-

rum, quorum anniversarium depositiōnis diem commemorāmus, refrigeriī sedem, quiētis beatitudinem et lūminis claritatem.

Deus, vniā largitor, *ut supra*, n. 1.

Fideliū Deus, *ut supra*, n. 3.

Si simul eveniat obitus et anniversarius, Oratio pro obitu, *ut supra*; Oratio pro anniversario, *Deus indulgentiarum*, etc.; et *Fidelium Deus*, etc.

PRO EPISCOPO VEL
SACERDOTE DEFUNCTO

Orémus

DEU, qui inter apostólicos sacerdotes famulum tuum Pontificáli (*vel* Sacerdotáli) fecisti dignitate vigere: præsta, quæsumus, ut eorum quo-

ens, the anniversary of whose decease we commemorate, a place of refreshment, the blessedness of rest and the brightness of light.

O God, the Giver, *as above*, n. 1.

O God, the Creator, *as above*, n. 3.

If the death of a person and an Anniversary occur at the same time, the proper prayer for the person *as above*; the prayer for the anniversary, *O Lord God of mercies*, etc.; and *O God the Creator*, etc.

FOR A BISHOP OR
PRIEST DECEASED

Let us pray

O GOD, who amongst Thy apostolic priests didst adorn Thy servant with the pontifical (*or* priestly) dignity, grant, we beseech Thee, that he

que perpétuo aggregetur consórtio.

Deus, vénia largitor, *ut supra*, n. 1.

Fidélium Deus, *ut supra*, n. 3.

PRO VIRO DEFUNCTO

Orémus

INCLINA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplīces deprecámur, ut ánimam fámuli tui quam de hoc sǽculo migráre jussísti, in pacis ac lucis regiōne constítuas, et Sanctórum júbeas esse consórtem.

Deus, vénia largitor, *ut supra*, n. 1.

Fidélium Deus, *ut supra*, n. 3.

may also be associated with them in everlasting fellowship.

O God, the Giver, *as above*, n. 1.

O God, the Creator, *as above*, n. 3.

FOR A MAN DECEASED

Let us pray

INCLINE thine ear, O Lord, unto our prayers wherewith we humbly beseech Thy mercy that Thou wouldst grant unto the soul of Thy servant, whom Thou hast commanded to depart out of this world, a place in the region of light and peace, and make him the associate of Thy Saints.

O God, the Giver, *as above*, n. 1.

O God, the Creator, *as above*, n. 3.

PRO FEMINA DEFUNCTA

Orémus

QUAESUMUS, Dómi-
ne, pro tua pietá-
te, miserére á n i m æ
fámulæ tuæ: et, a
contágiis mortalitátis
exútam, in ætérnæ
salvatiónis p a r t e m
restítue.

Deus, véniæ largí-
tor, *ut supra, n. 1.*

Fidélium Deus, *ut
supra, n. 3.*

FOR A WOMAN
DECEASED*Let us pray*

WE BESEECH Thee,
O Lord, of Thy
loving kindness, have
mercy on the soul of
Thy handmaid, and
as Thou hast deliv-
ered her from the
corruption of this
life, so grant her like-
wise a portion in Thy
eternal salvation.

O God, the Giver,
as above, n. 1.

O God, the Creator,
as above, n. 3.

Prayers at Meals

BEFORE BREAKFAST

<i>Reader:</i> Benedícite.	Bless.
<i>Hebdom.:</i> Largítor ómniū bonórum be- nedícat potum servó- rum suórum.	May the Giver of all good things bless the refreshment of His servants.
<i>Community:</i> Amen.	Amen.

AFTER BREAKFAST

<i>Superior:</i> Adjutó- rium nostrum in nó- mine Dómini.	Our help is in the name of the Lord.
<i>Community:</i> Qui fecit cælum et ter- ram.	Who made heaven and earth.

Non-Fasting Days BEFORE DINNER

Superior and Community alternately recite the
De Profundis followed by:

Kýrie, eléison.	Lord, have mercy on us.
Christe, eléison.	Christ, have mercy on us.
Kýrie, eléison.	Lord, have mercy on us.
Pater noster, etc. (<i>Secreto</i>)	Our Father, etc. (<i>In secret</i>)

Superior: Et ne nos
indúcas in tentatió-
nem.

Community: Sed lí-
bera nos a malo.

Superior: A porta
íneri.

Community: Erue,
Dómine, ánimas eó-
rum.

Superior: Dómine,
exáudi oratióem me-
am.

Community: Et cla-
mor meus ad te vé-
niat.

Orémus

FIDELIUM Deus óm-
nium cónditor et
redémptor, animábus
famulórum famula-
rúmque tuárum re-
missiόnem cunctórum
tribue peccatórum: ut
indulgéntiam, qua m
semper optavérunt,
piis supplicatiόnibus
consequántur: Qui vi-
vis et regnas in sœ-
cula sæculórum.

Amen.

And lead us not in-
to temptation.

But deliver us from
evil.

From the gates of
hell.

Deliver their souls,
O Lord.

O Lord, hear my
prayer.

And let my cry
come unto Thee.

Let us pray

O God, the Creator
and Redeemer of
all the faithful, give
unto the souls of Thy
servants and hand-
maids the remission
of all their sins, that
through pious suppli-
cations they may ob-
tain the pardon they
have ever wished for:
Who livest and reign-
est forever and ever.

Amen.

Reader: Benedícite.

Cantor and Community: Oculi ómnium in te sperant, Dómine: et tu das escam illórum in témpore opportúno: áperis tu manum tuam, et imples omne ánimá benedictióne. Glória Patri et Fílio et Spirítui Sancto. Sicut erat in princípío et nunc et semper et in sácula sæculórum. Amen.

Cantor: Kýrie, eléison.

Community: Christe, eléison.

Cantor: Kýrie, eléison.

Pater noster, etc.
(*Secreto*)

Hebdom.: Et ne nos indúcas in tentatió-nem.

Community: Sed líbera nos a malo.

Hebdom.: Orémas.
Bénedic, Dómine, do-

Bless.

The eyes of all hope in Thee, O Lord: And Thou givest them food in due season: Thou openest Thy hand and fillest every creature with blessing. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc.
(*In secret*)

And lead us not into temptation.

But deliver us from evil.

Let us pray. Bless, O Lord, these Thy

na tua, quæ de tua largitate sumus sumpturæ. Per Christum Dóminum nostrum.

Community: Amen.

Reader: Jube domine benedícere.

Hebdom.: Mens æcæléstis partícipes faciát nos Rex ætérnæ glóriæ.

Community: Amen.

gifts which we are about to receive from Thy bounty. Through Christ our Lord.

Amen.

We pray thee vouchsafe us a blessing.

May the King of eternal glory make us partakers of the celestial banquet.

Amen.

AFTER DINNER

Reader: Tu autem, Dómine, miserére nostri.

Community: Deo grátias.

Cantor and Community: Confiteántur tibi, Dómine, ómnia ópera tua, et Sancti tui benedícant tibi.

Glória Patri, etc.

Sicut erat, etc.

Hebdom.: Agimus tibi grátias, omnípotens Deus, pro uni-

But Thou, O Lord, have mercy on us.

Thanks be to God.

Let all Thy works confess to Thee, O Lord, and may Thy saints bless Thee.

Glory be to the Father, etc.

As it was, etc.

We give Thee thanks, almighty God, for all Thy benefits:

vérsis beneficiis tuis:
qui vivis et regnas
per ómnia sæcula sæ-
culórum.

Community: Amen.

who livest and reign-
est forever and ever.

Amen.

Then follows the Psalm *Miserere*, or on great Solemnities *Laudate Dominum*, the Community chanting in alternatè choirs.

After the Psalm:

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster, etc.
(*Secreto*)

Hebdom.: Et ne nos
indúcas in tentatió-
nem.

Community: Sed lí-
bera nos a malo.

Hebdom.: Dispér-
sit dedit paupéribus.

Community: Justí-
tia ejus manet in sæ-
culum sæculi.

Hebdom.: Benedí-
cam Dóminum in om-
ni témpore.

Lord, have mercy
on us.

Christ, have mercy
on us.

Lord, have mercy
on us.

Our Father, etc.
(*In secreto*)

And lead us not in-
to temptation.

But deliver us from
evil.

He hath distribut-
ed and given to the
poor.

His justice remain-
eth forever and ever.

I will bless the
Lord at all times.

Community: Semper laus ejus in ore meo.

Hebdom.: In Dómino laudábitur ánima mea.

Community: Aúdiant mansuétí et læténtur.

Hebdom.: Magnificáte Dóminum mecum.

Community: Et exaltémus Nomen ejus in idípsum.

Hebdom.: Sit Nomen Dómini benedíctum.

Community: Ex hoc nunc et usque in sæculum.

Hebdom.: Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter Nomen sanctum tuum vitam ætérrnam.

Community: Amen.

Hebdom.: Benedicámus Dómino.

Community: Deo grátias.

His praise shall be always in my mouth.

In the Lord shall my soul be praised.

Let the meek hear and rejoice.

O magnify the Lord with me.

And let us extol His name together.

Blessed be the name of the Lord.

Henceforth now and forever.

Deign, O Lord, for Thy holy name's sake, to grant eternal life to all those who do us good.

Amen.

Let us bless the Lord.

Thanks be to God.

Community: Recordáre, Virgo Mater, dum stéteris in conspectu Dei, ut loquáris pro nobis bona, et ut avértas indignationem suam a nobis.

Hebdom.: Post partum, virgo invioláta permansísti. *T. P.* Allelúia.

Community: Dei Génitrix intercède pro nobis. *T. P.* Allelúia.

Hebdom.: *Orémus.* Prótege, Dómine, fámulos tuos, subsidiis pacis et, Beátæ Mariæ semper Vírginis patrocíniis confidentes, a cunctis hóstibus redde secúros. Per Christum Dóminum nostrum.

Community: Amen.

Remember, O Virgin, Mother of God, to intercede on our behalf before the Lord, and to turn away His anger from us.

After child-birth thou didst still remain a virgin undefiled. *P. T.* Alleluia.

Mother of God, intercede for us. *P. T.* Alleluia.

Let us pray. Defend Thy servants, O Lord, by granting them the gift of peace, and as they have confidence in the patronage of Blessed Mary, ever Virgin, so do Thou make them safe from all their enemies. Through Christ our Lord.

Amen.

During Paschal Time instead of the Ant. *Recordare* the Ant. *Regina Cæli* is said as follows:

Community: Regína cæli lætâre, Allelúia,

Quia quem meruísti portâre, Allelúia,

Resurrexit sicut dixit, Allelúia, (*Tempore Ascensionis, Jam ascéndit sicut dixit, Allelúia.*)

Ora pro nobis Deum, Allelúia.

O Queen of heaven, rejoice, Alleluia,

For He Whom thou didst merit to bear, Alleluia,

He hath risen as He said, Alleluia, (*During Ascension Time, He hath ascended to Heaven as He said, Alleluia.*)

Pray for us to God, Alleluia.

The Versicle, Response, and Oration are the same as above.

Superior: Fidélium ánimæ per misericórdiam Dei requiêscant in pace.

Community: Amen.
Pater noster, etc.
(*Secreto*)

May the souls of the faithful departed through the mercy of God rest in peace.

Amen.

Our Father, etc.
(*In secret*)

COMMEMORATION OF ST. JOSEPH

Community: Ecce fidélis servus et prudens quem constituit Dóminus super familiam suam.

Behold the faithful and prudent servant whom the Lord placed over his family.

Hebdom.: Amávit eum Dóminus, et ornávit eum.

Community: Stollam glóriæ induit eum.

Hebdom.: Orémus. Beáti Patriárchæ Joseph, sanctíssimæ Genitrícis tuæ sponsi, quæsumus, Dómine, méritis adjuvémur: ut quod possibílitás nostra non óbtinet, ejus nobis intercessióne donétur. Qui vivis et regnas per ómnia sácula sæculórum.

Community: Amen.

The Lord loved him and adorned him.

He clothed him with a robe of glory.

Let us pray. Help us, we beseech Thee, O Lord, through the merits of the blessed patriarch Joseph, spouse of Thy most holy Mother, that, what we cannot for ourselves obtain, Thou mayest grant us at his petition. Who livest and reignest forever and ever.

Amen.

BEFORE SUPPER

Superior and Community alternately recite the *De Profundis* with the Versicles, Responses, and the Oration *Fidelium* as before dinner.

Reader: Benedícite.

Cantor and Community: Edent páuperes et saturabúntur, et laudábunt Dóminum, qui requírunť

Bless.

The poor shall eat and have their fill: and those who seek the Lord shall praise Him: their hearts

e u m: vivent corda
e ó r u m in s æ c u l u m
s æ c u l i. Glória Patri,
etc. Sicut erat, etc.

Cantor: Kýrie, eléi-
son.

Community: Chris-
te, eléison.

Cantor: Kýrie, eléi-
son.

Pater noster, etc.
(*Secreto*)

Hebdom.: Et ne nos
indúcas in tentatió-
nem.

Community: Sed lí-
bera nos a malo.

Hebdom.: *Orémus.*
Bénedic, Dómine, do-
na tua quæ de tua
largitáte sumus sump-
túræ. Per Christum
Dóminum nostrum.

Community: Amen.

Reader: Jube dom-
ne benedícere.

Hebdom.: Ad cœ-
nam vitæ ætérnæ per-
dúcat nos Rex gló-
riæ.

Community: Amen.

shall live forever and
ever. Glory be, etc.
As it was, etc.

Lord, have mercy
on us.

Christ, have mercy
on us.

Lord, have mercy
on us.

O u r Father, etc.
(*In secret*)

And lead us not in-
to temptation.

But deliver us from
evil.

Let us pray. Bless,
O Lord, these Thy
gifts which we are
about to receive from
Thy bounty. Through
Christ our Lord.

Amen.

We pray thee vouch-
safe us a blessing.

May the King of
glory lead us to the
banquet of eternal
life.

Amen.

AFTER SUPPER

Reader: Tu autem,
Dómine, miserére nos-
tri.

Community: De o
grátias.

*Cantor and Com-
munity:* Memóriam
fecit mirábílium su-
órum; miséricors et
miserátor Dóminus,
escam dedit timénti-
bus se.

Glória Patri, etc.

Sicut erat, etc.

Hebdom.: Benedíc-
tus Deus in donis su-
is, et sanctus in óm-
nibus opéribus suis:
Qui vivit et regnat
per ómnia sáecula sæ-
culórum.

Community: Amen.

But do Thou, O
Lord, have mercy on
us.

Thanks be to God.

He hath made a
memory of His won-
derful works being a
kind and merciful
Lord: He hath given
food to them that
fear Him.

Glory be to the Fa-
ther, etc.

As it was, etc.

Blessed is the Lord
in His gifts and holy
in all His works:
Who liveth and reign-
eth world without
end.

Amen.

Then follows the Psalm *Miserere*, the Com-
munity chanting in alternatè choirs as after din-
ner:

After the Psalm:

Kýrie, eléison.

Lord, have mercy
on us.

Christe, eléison.

Kýrie, eléison.

Pater noster, etc.
(*Secreto*)

Hebdom.: Et ne nos
indúcas in tentatió-
nem.

Community: S e d
líbera nos a malo.

Hebdom.: Dispér-
sit dedit paupéribus.

Community: Justí-
tia ejus manet in sæ-
culum sæculi.

Hebdom.: Benedí-
cam Dóminum in om-
ni témpore.

Community: Sem-
per laus ejus in ore
meo.

Hebdom.: In Dómi-
no laudábitur ánima
mea.

Community: Aúdi-
ant mansuétí et læ-
téntur.

Christ, have mercy
on us.

Lord, have mercy
on us.

O u r Father, etc.
(*In secret*)

And lead us not in-
to temptation.

But deliver us from
evil.

He hath distribut-
ed and given to the
poor.

His justice remain-
eth forever and ever.

I will bless t h e
Lord at all times.

His praise shall be
always in my mouth.

In the Lord shall
my soul be praised.

Let the meek hear
and rejoice.

Hebdom.: Magnificáte Dóminum mecum.

Community: Et exaltémus Nomen ejus in idípsum.

Hebdom.: Sit Nomen Dómini benedíctum.

Community: Ex hoc nunc et usque in sæculum.

Hebdom.: Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter Nomen sanctum tuum vitam ætérnam.

Community: Amen.

Hebdom.: Benedicámus Dómino.

Community: Deo grátias.

Superior: Fidélium ánimæ per misericórdiam Dei requiészant in pace.

Community: Amen.

O magnify the Lord with me.

And let us extol His name together.

Blessed be the name of the Lord.

Henceforth now and forever.

Deign, O Lord, for Thy holy name's sake, to grant eternal life to all those who do us good.

Amen.

Let us bless the Lord.

Thanks be to God.

May the souls of the faithful departed through the mercy of God rest in peace.

Amen.

Fasting Days

BEFORE DINNER

The Superior and Community alternately recite the *De Profundis* with the Versicles, Responses, and the Oration *Fidelium* as on Non-Fasting days.

Reader: Benedícite.

Cantor and Community: Edent páuperes et saturabúntur, et laudábunt Dóminum, qui requírunť eum; vivent corda eórum in sáeculum sáeculi. Glória Patri, etc. Sicut erat, etc.

Cantor: Kýrie, eléison.

Community: Christe, eléison.

Cantor: Kýrie, eléison.

Pater noster, etc.
(*Secreto*)

Hebdom.: Orémus.
Bénedic, Dómine, dona tua quæ de tua largitáte sumus sump-

Bless.

The poor shall eat and have their fill: and those that seek the Lord shall praise Him: their hearts shall live forever and ever. Glory be, etc. As it was, etc.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc.
(*In secret*)

Let us pray. Bless, O Lord, these Thy gifts which we are about to receive from

túræ. Per Christum
Dóminum nostrum.

Community: Amen.

Reader: Jube dom-
ne benedícere.

Hebdom.: Mensæ
cæléstis partícipes fá-
ciat nos Rex ætérnæ
glóriæ.

Community: Amen.

Thy bounty. Through
Christ our Lord.

Amen.

We pray thee vouch-
safe us a blessing.

May the King of
eternal glory make us
partakers of the ce-
lestial banquet.

Amen.

AFTER DINNER

Reader: Tu autem,
Dómine, miserére nos-
tri.

Community: De o
grátias.

*Cantor and Com-
munity:* Memóriam
fecit mirábilium su-
órum; miséricors et
miserátor Dóminus,
escam dedit timénti-
bus se. Glória Patri,
etc. Sicut erat, etc.

Hebdom.: Agimus
tibi grátias, omnípo-
tens Deus, pro uni-
vérsis beneficiis tuis:

But do Thou, O
Lord, have mercy on
us.

Thanks be to God.

He hath made a
memory of His won-
derful works, being a
kind and merciful
Lord: He hath given
food to them that
fear Him. Glory be,
etc. As it was, etc.

We give Thee
thanks, O almighty
God, for all Thy bene-
fits: who livest and

qui vivis et regnas per ómnia sæcula sæ- culórum.	reignest forever and ever.
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<i>Community:</i> Amen.	Amen.
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Then follows the Psalm *Miserere* with Versicles, Responses, and all as on Non-Fasting days.

BEFORE SUPPER

<i>Reader:</i> Benedícite.	Bless.
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<i>Hebdom.:</i> Largítor ómnium bonórum be- nedícat potum servó- rum suórum.	May the Giver of all good things bless the refreshment of His servants.
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<i>Community:</i> Amen.	Amen.
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AFTER SUPPER

<i>Reader:</i> Tu autem, Dómine, miserére nos- tri.	But do Thou, O Lord, have mercy on us.
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<i>Community:</i> Deo grátias.	Thanks be to God.
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<i>Superior:</i> Adjutó- rium nostrum in nó- mine Dómini.	Our help is in the Name of the Lord.
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<i>Community:</i> Qui fecit cælum et ter- ram.	Who made heaven and earth.
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Prayers for Daily or Occasional Use

The Angelus

In nómine Patris,
et Fílii, et Spíritus
Sancti. Amen.

V. Angelus Dómini
nuntiávit Mariæ.

R. Et concépit de
Spíritu Sancto.

Ave María, grátia
plena; Dóminus te-
cum; benedícta tu in
mulieribus, et bene-
dictus fructus ven-
tris tui, Jesus.

Sancta María, Ma-
ter Dei, ora pro no-
bis peccatóribus, nunc
et in hora mortis nos-
træ. Amen.

V. Ecce ancílla Dó-
mini.

R. Fiat mihi secún-
dum verbum tuum.

In the name of the
Father, and of the
Son, and of the Holy
Ghost. Amen.

V. The angel of
the Lord declared un-
to Mary.

R. And she con-
ceived of the Holy
Ghost.

Hail Mary, full of
grace; the Lord is
with thee; blessed art
thou among women,
and blessed is the fruit
of thy womb, Jesus.

Holy Mary, Mother
of God, pray for us
sinners, now and at
the hour of our death.
Amen.

V. Behold the hand-
maid of the Lord.

R. Be it done unto
me according to thy
word.

Ave María, etc.

V. Et Verbum caro factum est.

R. Et habitávit in nobis.

Ave María, etc.

V. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissionibus Christi.

Orémus

GRATIAM tuam, quæsumus, Dómine, méntibus nostris infúnde; ut qui, ángelo nuntiánte, Christi fílii tui incarnationem cognóvimus, per passionem ejus et crucem ad resurrectionis glóriam perducámur. Per eúndem Christum Dóminum nostrum. Amen.

V. Nos cum prole pia!

R. Benedícat Virgo María.

Hail Mary, etc.

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ, our Lord. Amen.

V. May the Virgin Mary

R. With her Holy Child bless us.

Regina Cæli
Témpore Paschali

Regína cæli, lætare,
allelúia;

Quia quem meruís-
ti portare, allelúia,

Resurréxit sicut
dixit, allelúia.

Ora pro nobis De-
um, allelúia.

V. Gaude et læta-
re, Virgo María, alle-
lúia;

R. Quia surréxit
Dóminus vere, allelúia.

Orémus

DEUS, qui per resur-
rectionem Fílii
tui, Dómini nostri,
Jesu Christi, mundum
lætificáre dignátus es,
præsta, quæsumus,
ut per ejus Genitrí-
cem Vírginem Marí-
am perpétuæ capiá-
mus gáudia vitæ. Per
eúndem Christum Dó-
minum nostrum.
Amen.

O Queen of Heaven,
rejoice, alleluia;

For He whom thou
didst merit to bear,
alleluia,

Hath risen as He
said, alleluia.

Pray for us to God,
alleluia.

Be glad and re-
joice, O Virgin Mary,
alleluia;

For the Lord has
truly risen, alleluia.

Let us pray

O GOD, who through
the resurrection
of Thy Son, our Lord
Jesus Christ, hast
been pleased to fill
the world with joy,
grant, we beseech
Thee, that through
the Virgin Mary, His
Mother, we may ob-
tain the joys of eter-
nal life. Through the
same Christ our Lord.
Amen.

The Chapter of Faults

Superior: Benedícite.

Sisters: Dóminus.

The Superior, after announcing the special benefactions received, and recommending the dying and dead to the prayers of the Community, says the *Retribúere*. Then the following Psalms are said by the alternate choirs:

Ant. Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen sanctum tuum, vitam ætérnam.

R. Amen.

PSALMUS 122

AD TE levávi óculos meos, * qui hábitas in cælis.

Ecc e sicut óculi servórum, * in má nibus dominórum suórum.

Sicut óculi ancíllæ in má nibus dómínæ suæ: * ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri.

Ant. Vouchsafe, O Lord, to reward with eternal life all those who have done good unto us, for the sake of Thy holy Name.

R. Amen.

PSALM 122

TO THEE have I lifted up mine eyes: O Thou that dwellest in the heavens.

Behold as the eyes of servants: are upon their masters' hands.

As the eyes of the handmaid are upon the hands of her mistress: so are our eyes upon the Lord our God, until He have mercy upon us.

Miserére nostri,
Dómine, miserére nostri: * quia multum re-
pléti sumus despecti-
óne:

Quia multum re-
pléta est ánima nos-
tra: * oppróbrium
abundántibus et de-
spéctio supérbis.

Glória Patri.

PSALMUS 129

DE PROFUNDIS cla-
mávi ad te, Dó-
mine: * Dómine, ex-
áudi vocem meam:

Fiant aures tuæ in-
tendéntes, * in vocem
deprecationis meæ.

Si iniquitátes ob-
serváveris, Dómine: *
Dómine, quis sustiné-
bit?

Quia apud te pro-
pitiátio est: * et
propter legem tuam
sustínui te, Dómine.

Sustínuit á n i m a

Have mercy on us,
O Lord, have mercy
on us: for we are
greatly filled with
contempt.

Yea, our soul is
greatly filled there-
with: we are a re-
proach to the wealthy,
and contempt of the
proud.

Glory be.

PSALM 129

OUT of the depths I
have cried unto
Thee, O Lord: Lord,
hear my voice.

Let Thine ears be
attentive: to the voice
of my supplication.

If Thou, O Lord,
shalt observe iniqui-
ties: Lord, who shall
endure it?

For with Thee there
is merciful forgive-
ness: and by reason
of Thy law I have
waited for Thee, O
Lord.

My soul hath relied

mea in verbo ejus: *
sperávit ánima mea
in Dómino.

A custódia matutína
usque ad noctem:
* speret Israël in Dó-
mino.

Quia apud Dómi-
num misericórdia: *
et copiósa apud eum
redémptio.

Et ipse rédimet Is-
raël, * ex ómnibus ini-
quitátibus ejus.

Réquiem ætérnam
dona eis, Dómine: *
et lux perpétua lúceat
eis.

V. Kýrie, eléison.

R. Christe, eléison.

V. Kýrie, eléison.

Pater noster *secre-*
to.

V. Et ne nos indú-
cas in tentatiónem.

R. Sed libera nos
a malo.

V. Orémus pro dó-
mino Papa.

on His word: my soul
hath hoped in the
Lord.

From the morning
watch even until
night: let Israel hope
in the Lord.

Because with the
Lord there is mercy:
and with Him plenti-
ful redemption.

And he shall re-
deem Israel: from all
his iniquities.

Eternal rest give
unto them, O Lord:
and let perpetual
light shine upon them.

V. Lord, have
mercy on us.

R. Christ, have
mercy on us.

V. Lord, have
mercy on us.

Our Father *in se-*
cret.

V. And lead us not
into temptation.

R. But deliver us
from evil.

V. Let us pray for
our lord the Pope.

R. Dóminus con-
sérvet eum, et vivífi-
cet eum, et beátum
fáciat eum in terra,
et non tradat eum in
ánimam inimicórum
ejus.

V. Salvos fac ser-
vos tuos et ancíllas
tuas.

R. Deus meus, spe-
rántes in te.

V. Requíescant in
pace.

R. Amen.

V. Dómine, exáudi
oratiónem meam.

R. Et clamor meus
ad te véniat.

Orémus

OMNIPOTENS sempi-
térne Deus, qui
facis mirábília magna
solus, præténde su-
per fámulum tuum
N., Papam nostrum,
et super cunctas con-
gregatiónes illi com-
míssas, spíritum grá-
tiæ salutáris: et ut
in veritáte tibi com-

R. The Lord pre-
serve him, and give
him life, and make
him blessed upon the
earth, and deliver
him not up unto the
will of his enemies.

V. O Lord, save
Thy servants and
Thy handmaids.

R. Who trust in
Thee, O my God.

V. May they rest
in peace.

R. Amen.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

Let us pray

O ALMIGHTY and
eternal God, who
alone dost great won-
ders, pour forth on
Thy servant N., our
Pope, and on all con-
gregations committed
to his charge, the
spirit of saving grace:
and that they may
truly please Thee,

CHAPTER OF FAULTS

pláceant, perpétuum
eis rorem tuæ bene-
dictiõnis infúnde.

Præténde, Dómine,
fámulis et famulá-
bus tuis dexteram cæ-
léstis auxílii: ut te
toto corde perquírant,
et quæ digne póstu-
lant assequántur.

Fidélium Deus óm-
nium cónditor et re-
démptor, animábus
famulórum famula-
rúmque tuárum re-
missiõnem cunctórum
tribue peccatórum;
ut indulgéntiam quam
semper optavérunt
piis supplicatiõnibus
consequántur: Qui vi-
vis et regnas cum Deo
Patre, in unitáte Spí-
ritus Sancti Deus, per
omnia sæcula sæcu-
lórum.

R. Amen.

pour down on them
the continual dew of
Thy blessing.

Stretch forth, O
Lord, the right hand
of Thy heavenly help
to Thy servants, and
handmaids, that they
may seek Thee with
their whole heart,
and may obtain what-
soever they worthily
ask of Thee.

O God, the Creator
and Redeemer of all
the faithful, grant to
the souls of Thy serv-
ants departed the re-
mission of all their
sins, that, by our
pious supplications,
they may obtain that
pardon which they
have always desired:
Who livest and reign-
est with God the Fa-
ther, in the unity of
the Holy Ghost, God,
world without end.

R. Amen.

The Prioress then gives an instruction, and hears the faults of the Community.

The Chapter ended, the Superior says:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Formula of the General Absolution

The General Absolution is to be given to the Sisters by the Confessor or Chaplain on the feasts indicated in the Dominican Calendar on which occasion the Sisters may gain a plenary indulgence on the usual conditions of confession, communion, and prayers for the intention of the Holy Father.

Ant. Ne reminiscáris, Dómine, delicta nostra vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris.

V. Kýrie, eléison.

R. Christe, eléison.

V. Kýrie, eléison.

Pater noster, *secretly*.

Ant. Remember not, O Lord, our transgressions nor those of our parents, and mayest Thou not avenge Thyself because of our sins.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Our Father, *secretly*.

V. Et ne nos indúcas in tentatióem.

R. Sed líbera nos a malo.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

Orémus

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecatióem nostram, ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuæ pietátis cleménter absólvat.

Exáudi, quæsumus, Dómine, súpplicum preces, et confítenti-

V. And lead us not into temptation.

R. But deliver us from evil.

V. Show unto us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O GOD, whose property it is always to have mercy and to spare: receive our prayer, that the mercy of Thy compassion may graciously pardon us and all Thy servants, who are bound by the chain of our faults.

Graciously hear, O Lord, the prayers of Thy suppliants, and

um tibi parce peccá-
tis: ut páriter nobis
indulgéntiam tríbuas
benígnus et pacem.

Ineffábilem nobis,
Dómine, misericórdi-
am tuam cleménter
osténde: ut simul nos
et a peccátis ómnibus
éxuas, et a pœnis,
quas pro his merémur,
erípias.

Deus, qui culpa of-
fénderis, pœniténtia
placáris: preces pó-
puli tui supplicántis
propítius réspice; et
flagélla tuæ iracún-
diæ, quæ pro peccá-
tis nostris merémur,
avérte. Per Christum
Dóminum nostrum.

R. Amen.

Confiteor is said by all.

Confíteor Deo om-
nipoténti, et beátæ
Maríæ semper vírgi-

spare those who con-
fess their sins to
Thee, that Thou may-
est grant us in Thy
goodness both par-
don and peace.

In Thy unspeakable
clemency, O Lord,
show Thy mercy up-
on us: that Thou
mayest both strip us
of all our sins, and
deliver us from the
punishment which
for them we deserve.

O God, who art of-
fended by sin and
appeased by repent-
ance: look favourably
upon the prayers of
Thy suppliant people,
and turn away the
scourges of Thy an-
ger, which we deserve
for our sins. Through
Christ our Lord.

R. Amen.

I confess to al-
mighty God, to bless-
ed Mary ever virgin,

ni, et beáto Domínico Patri nostro, et ómnibus sanctis (et tibi, Pater); quia peccávi nimis cogitatióne, locutióne, ópere, et omissiόne, mea culpa: precor te oráre pro me.

to blessed Dominic our Father, to all the saints (and to you, Father), that I have sinned exceedingly in thought, word, deed, and omission, through my fault: I beseech you, pray for me.

The Priest, with right hand extended, says:

Misereátur vestri omnípotens Deus, et dimíttat vobis ómnia peccáta vestra; líberet vos ab omni malo, salvet, et confírmet in omni ópere bono, et perdúcat vos ad vitam ætérnam.

May almighty God have mercy on you, and may He forgive you all your sins; may He free you from all evil, save and strengthen you in every good work and may He lead you to eternal life.

R. Amen.

R. Amen.

Indulgéntiam, absolutiόnem et remissiόnem ómnium peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus.

May the almighty and merciful Lord grant you indulgence with the absolution and remission of all your sins.

R. Amen.

R. Amen.

Dóminus noster Jesus Christus, per mé-

May our Lord Jesus Christ, through

rita suæ sacratissimæ Passiõnis, vos absolvat et grâtiã suã vobis infûndat. Et ego, auctoritatẽ ipsius et beatõrum Apostolorum Petri et Pãuli et Summõrum Pontificum Ordini nostro ac vobis concessa, et mihi in hac parte commissã, absolvo vos ab omni vinculo excommunicatiõnis majõris, vel minõris (suspensiõnis) et interdicti, si quod forte incurristis, et restituo vos uniõni et participatiõni fideliũ, necnon sacrosãntis Ecclesiæ sacramentis. Item, eadem auctoritatẽ, absolvo vos ab õmni transgressiõne votõrum et Regulæ, Constitutiõnum, ordinatiõnum et admonitiõnum majõrum nostrõrum, ab õmnibus pœnitentiis oblitis seu etiã neg-

the merits of His most holy Passion, absolve you and pour forth His grace on you. And I, by His authority, and that of the holy Apostles Peter and Paul, and of the Supreme Pontiffs, granted to our Order and to you and in this regard committed to me, absolve you from every bond of excommunication whether greater or minor, (suspension), and of interdict, if perhaps you have incurred such, and I restore you to union and participation of the faithful, as also to the most holy Sacraments of the Church. Moreover, by the same authority, I absolve you from every transgression of the Vows, Rule, Constitutions, ordinations and admonitions of our Su-

léctis, concédens vobis remissionem, et indulgentiam omnium peccatorum, quibus contra Deum et proximum, fragilitate humana, ignorantia vel malitia deliquistis, ac de quibus jam confessi estis: in nomine Patris et Filii ✠ et Spiritus Sancti. Amen.

periors, from all penances forgotten, or even neglected, granting you remission and pardon of all sins, by which you have offended God and the neighbour by human weakness, ignorance, or malice, and which you have already confessed: in the name of the Father and of the Son ✠ and of the Holy Ghost. Amen.

N.B. — A decade of the Rosary may be recited for the intentions of our Holy Father, the Pope.

Litaniæ Sanctorum

according to the Dominican rite

KYRIE, eléison

R. Kýrie, eléison.

Christe, eléison.

R. Christe, eléison.

Kýrie, eléison.

R. Kýrie, eléison.

Christe, audi nos.

R. Christe, exáudi nos.

Pater de cælis, Deus, miserére nobis.

R. Pater de cælis, Deus, miserére nobis.

Fili, Redemptor mundi, Deus, miserére nobis.

R. Fili, Redemptor mundi, Deus, miserere nobis.

Spiritus Sancte, Deus, miserere nobis.

R. Spiritus Sancte, Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

R. Sancta Trinitas, unus Deus, miserere nobis.

Sancta María, ora pro nobis.

Sancta Dei Génitrix, ora.

Sancta Virgo Vírginum, ora.

Sancte Michael, ora.

Sancte Gábríel, ora.

Sancte Ráphael, ora.

Omnes sancti Angeli et Archángeli, oráte pro nobis.

Omnes sancti beatórum Spirítuum órdenes, oráte.

Sancte Joáñnes Baptísta, ora.

Sancte Joseph, ora.

Omnes sancti Patriárchæ et Prophétæ, orate.

Sancte Petre, ora.

Sancte Paule, ora.

Sancte Andréa, ora.

Sancte Jacóbe, ora.

Sancte Joáñnes, ora.

Sancte Thoma, ora.

Sancte Jacóbe, ora.

Sancte Philíppe, ora.

Sancte Bartholomæe, ora.

Sancte Matthæe, ora.

Sancte Simon, ora.

Sancte Thaddæe, ora.

Sancte Mathía, ora.

Sancte Bárnaba,	ora.
Sancte Marce,	ora.
Sancte Luca,	ora.
Omnes sancti Discípuli Dómini,	oráte.
Omnes sancti Innocéntes,	oráte.
Sancte Stéphané,	ora.
Sancte Clemens,	ora.
Sancte Cornéli,	ora.
Sancte Cypriáne,	ora.
Sancte Lauréti,	ora.
Sancte Vincéti,	ora.
Sancte Dionýsi cum Sóciis tuis,	ora.
Sancte Mauríti cum Sóciis tuis,	ora.
Sancte Januári cum Sóciis tuis,	ora.
Sancti Fabiáne et Sebastíane,	oráte.
Sancti Cosma et Damiáne,	oráte.
Sancte Thoma,	ora.
Sancte Petre,	ora.
Sancte Joánnes cum Sóciis tuis,	ora.
Omnes sancti Mártyres,	oráte.
Sancte Sylvéster,	ora.
Sancte Gregóri,	ora.
Sancte Pie,	ora.
Sancte Ambrósi,	ora.
Sancte Augustíne,	ora.
Sancte Hierónyme,	ora.
Sancte Hilári,	ora.
Sancte Martíne,	ora.
Sancte Nicoláe,	ora.
Sancte Antoníne,	ora.
Sancte Albérte,	ora.
Sancte Pater Domínice,	ora.

Sancte Pater Domínice,	ora.
Sancte Thoma,	ora.
Sancte Vincénti,	ora.
Sancte Hyacínthe,	ora.
Sancte Raymúnde,	ora.
Sancte Ludovíce,	ora.
Sancte Antóni,	ora.
Sancte Benedícite,	ora.
Sancte Bernárde,	ora.
Sancte Francísce	ora.
Omnes sancti Confessóres,	oráte.
Sancta Anna,	ora.
Sancta María Magdaléna,	ora.
Sancta Martha,	ora.
Sancta Felícitas,	ora.
Sancta Perpétua,	ora.
Sancta Agatha,	ora.
Sancta Lúcia,	ora.
Sancta Agnes,	ora.
Sancta Cæcília,	ora.
Sancta Catharína,	ora.
Sancta Margaríta,	ora.
Sancta Ursula cum Sodálibus tuis,	ora.
Sancta Catharína,	ora.
Sancta Rosa,	ora.
Sancta Agnes,	ora.
Sancta Catharína,	ora.
Omnes sanctæ Vírgines et Viduæ,	oráte.
Omnes Sancti,	oráte.
Propítius esto,	parce nobis, Dómine.
Propítius esto,	exáudi nos, Dómine.
A damnatióne perpétua,	libera nos, Dómine.

A subitanea et improvisa morte, libera.
Ab imminéntibus peccatórum nostrórum pe-
rículis, libera.
Ab infestatióibus dæmonum, libera.
Ab omni immundítia mentis et córporis, libera.
Ab ira, et ódio, et omni mala voluntáte, libera.
Ab immúndis cogitatióibus, libera.
A cæcitáte cordis, libera.
A fúlgure et tempestáte, libera.
A peste, fame et bello, libera.
A flagélló terræmótus, libera.
Ab omni malo, libera.
Per mystérium sanctæ Incarnatióis tuæ, libera.
Per Passióem et Crucem tuam, libera.
Per gloriósam Resurrectiόem tuam, libera.
Per admirábilem Ascensiόem tuam, libera.
Per grátiam sancti Spíritus Parácliti, libera.
In die Judícii, libera.
Peccatóres, te rogámus, audi nos.
Ut pacem nobis dones, te rogámus.
Ut misericórdia et píetas tua nos custódiat,
te rogámus.
Ut Ecclesiám tuam sanctam régere et con-
serváre dignéris, te rogámus.
Ut Domnum Apostólicum et omnes gradus
Ecclesiæ in sancta religiόe conserváre dig-
néris, te rogámus.
Ut Episcopos et Prælátos nostros et cunctas
congregatiόes illis commíssas in tuo sanc-
to servítio conserváre dignéris, te rogámus.
Ut inimícos sanctæ Ecclesiæ humiliáre dig-
néris, te rogámus.

- Ut Régibus et Principibus nostris pacem et
veram concórdiam atque victóriam donáre
dignéris, te rogámus.
- Ut cunctum pópulum Christiánum, pretiósó
Sáanguine tuo redéemptum, conserváre dig-
néris, te rogámus.
- Ut omnes errántes ad unitátem Ecclésiæ re-
vocáre, et infidéles univérsos ad Evangélii
lumen perdúcere dignéris, te rogámus.
- Ut ómnibus benefactoribus nostris sempi-
térna bona retríbuas, te rogámus.
- Ut ánimas nostras et paréntum nostrórum ab
ætéRNA damnatióne erípias, te rogámus.
- Ut fructus terræ dare et conserváre dignéris,
te rogámus.
- Ut óculos misericórdiæ tuæ super nos redú-
cere dignéris, te rogámus.
- Ut obséquium servitútis nostræ rationábile
fácias, te rogámus.
- Ut mentes nostras ad cæléstia desidéria éri-
gas, te rogámus.
- Ut misérias páuperum et captivórum intuéri
et releváre dignéris, te rogámus.
- Ut loca nostra et omnes habitántes in eis visi-
táre et consolári dignéris, te rogámus.
- Ut civitátem istam et omnem pópulum ejus
protégere et conserváre dignéris, te rogámus.
- Ut omnes fidéles navigántes et itinerántes ad
portum salútis perdúcere dignéris,
te rogámus.
- Ut reguláribus disciplínis nos instrúere dig-
néris, te rogámus.

Ut ómnibus fidélibus defúntis réquiem ætér-
nam dones, te rogámus.

Ut nos exaudíre dignéris, te rogámus.

Fili Dei, te rogámus.

Agnus Dei, qui tollis peccáta mundi,

R. Parce nobis, Dómine.

Agnus Dei, qui tollis peccáta mundi,

R. Exáudi nos, Dómine.

Agnus Dei, qui tollis peccáta mundi,

R. Miserére nobis.

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster secreto.

V. Et ne nos indúcas in tentatiónem.

R. Sed libera nos a malo.

PSALMUS 69

DEUS, in adjutórium meum inténde: * Dó-
mine, ad adjuvándum me festína.

Confundántur et revereántur, * qui quæ-
runt animam meam:

Avertántur retrórsum, et erubéscant, * qui
volunt mihi mala.

Avertántur statim erubescéntes, * qui di-
cunt mihi: Euge, euge.

Exsúltent et læténtur in te omnes qui quæ-
runt te, * et dicant semper: Magnificétur Dó-
minus qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum: * Deus,
áduva me.

Adjútor meus, et liberátor meus es tu: *
Dómine ne moréris.

Gloria Patri.

V. Post partum Virgo invioláta permansísti.

R. Dei Génitrix, intercède pro nobis.

V. Ora pro nobis, beáte Pater Domínice.

R. Ut digni efficiámur promissionibus Christi.

V. Sapiéntiam Sanctórum narrent pópuli.

R. Et laudem eórum nuntiet Ecclésia.

V. Memor esto congregatiónis tuæ.

R. Quam possedísti ab inítio.

V. Salvos fac servos tuos et ancíllas tuas.

R. Deus meus, sperántes in te.

V. Esto nobis, Dómine, turris fortitudínis.

R. A fácie inimíci.

V. Fiat pax in virtúte tua.

R. Et abundántia in túrribus tuis.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus

PROTEGE, Dómine, fámulos tuos subsidiis pacis, et beátæ Mariæ semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros.

CONCEDE, quæsumus, omnípotens Deus: ut qui peccatórum nostrórum póndere prémi-mur, beáti Domínici Confessóris tui, Patris nostri, patrocínio sublevémur.

CONCEDE, quæsumus, omnípotens Deus: ut ad meliorem vitam Sanctórum Ordinis nostri exémpa nos próvocent, quátenus, quorum memóriam ágimus, étiam actus imitémur.

INEFFABILEM nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a pœnis, quas pro his merémur, erípias.

PRAETENDE, Dómine, fámulis et famulábus tuis dexteram cæléstis auxílii: ut te toto corde perquírant, et quæ digne póstulant, assequántur.

ECCLESIAE tuæ, quæsumus, Dómine, preces placátus admítte: ut, destrúctis adversitátibus et erróribus univérstis, secúra tibi sérviat libertáte.

DEUS, a quo sancta desidéria, recta consília, et justa sunt ópera, da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectiône tranqúilla. Per Christum Dóminum nostrum.

R. Amen.

Prayer to St. Dominic
by Blessed Jordan of Saxony

1. — SUNDAY

O BLESSED Father, St. Dominic, most holy priest and glorious confessor of God; noble preacher of His word: to thee do I cry. O thou virginal soul, chosen by the Lord, pleasing unto Him, and beloved above all others in thy day; glorious alike for thy life, thy teaching and thy miracles: to thee do I pray.

I rejoice to know that I have thee for my gracious advocate with the Lord our God. To thee, whom I venerate with special devotion among all the saints and elect of God, to thee do I cry from out this vale of tears. O loving Father, help, I beseech thee, my sinful soul, not only lacking grace and virtue, but stained with many vices and sins.

V. Pray for us, holy Father St. Dominic.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, who hast deigned to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy Confessor and our Father: grant that, through his intercession, we may be provided against all temporal necessities, and ever increase in spiritual good. Through our Lord Jesus Christ, Thy Son, Who livest and reignest world without end.

R. Amen.

2. — MONDAY

HOLY DOMINIC, man of God, may thy soul, so happy among the blessed, help my soul so poor and needy. Not only for thy own sake, but for the good of others also, did the grace of God enrich thy soul with abundant blessings. God meant not only to raise thee to the rest and peace of heaven and the glory of the saints, but likewise to draw innumer-

able souls to the same blessed state by the example of thy wonderful life. God encouraged numberless souls by thy loving advice. He has instructed them by thy sweet teaching; He has excited them to virtue by thy fervent preaching. Assist me therefore, O blessed Dominic, and bow down the ear of thy loving kindness to the voice of my supplication.

V., R., and Prayer as on page 502.

3. — TUESDAY

BEHOLD O holy Father Dominic, my soul, poor and needy, flieth to thee for refuge. With all lowliness of mind I cast myself down before thee. I desire to approach thee as one sick; yea, and sick unto death. Most earnestly do I beseech and implore thee by thy merits and loving intercession to heal and quicken my soul. Fill it with the abundance of thy blessing.

V., R., and Prayer as on page 502.

4. — WEDNESDAY

I KNOW in very truth and have the fullest certainty that thou, holy Father Dominic, art able to help my soul. I trust that in thy great charity thou dost desire to succor me. I hope that in His infinite mercy our Saviour will accomplish all that thou shalt ask. This my hope is firm, because of the greatness of that familiar love which even here below

thou didst bear to our Lord Jesus Christ, the beloved of thy heart, "chosen out of thousands." He will refuse thee nothing. Whatsoever thou shalt ask thou wilt surely obtain, for though He is thy Lord, yet is He likewise thy Friend. One so dearly beloved will deny nothing to him whom He so much loveth. He will give all things to thee, who lovingly left all things for His sake, and gave up thyself and all thou didst possess for the love of Him.

V., R., and *Prayer* as on page 502.

5. — THURSDAY

O HOLY Father Dominic, we praise thee and venerate thee, because thou didst consecrate thyself to Jesus Christ. In the first flower of thine age thou didst dedicate thy virgin soul to the comely Spouse of virgins. In thy baptismal innocence, shining with the grace of the Holy Ghost, thou didst devote thy soul in fervent love to the King of kings. From early youth thou didst stand arrayed with the full armour of holy discipline. In the very morning of life thou "didst dispose thy heart to ascend by steps" unto God; thou didst "go from strength to strength," always advancing from good to better. Thy body thou didst offer "a living sacrifice, holy and pleasing, unto God." Taught by divine wisdom, thou didst consecrate thyself entirely to Him. Having once started on the way of

holiness, never didst thou look back, but giving up all for Christ, who for us was stript of all, thou didst follow Him faithfully, choosing to have thy treasure in heaven rather than on earth.

V., R., and Prayer as on page 502.

6. — FRIDAY

O HOLY Father Dominic, steadfastly didst thou deny thyself. Manfully didst thou carry thy cross. Valiantly didst thou plant thy feet in the footprints of Him who is in very truth our Saviour and our Guide. All on fire with the flame of charity, burning strongly in thy fervent soul, thou didst devote thy whole self to God by the vow of poverty. Thou didst thyself embrace it, and by the counsel of the Holy Ghost didst institute the Order of Friars Preachers to carry out the strictest form of evangelical poverty. By the shining light of thy merits and example thou didst enlighten the whole Church. When God called thee from the prison of the flesh to the court of heaven thy soul went up into glory, and in shining raiment thou dost stand near to God as our advocate. Come then, I pray thee, help me, and not only myself, but all who are dear to me. Help likewise the clergy, the people, and the women consecrated to God. I ask with confidence, for thou didst always zealously desire the salvation of all mankind. Thou, after the

blessed Queen of virgins, art beyond all other saints my hope, my comfort and my refuge. Bow down then in thy mercy to help me, for to thee do I fly, to thee do I come and prostrate myself at thy feet.

V., R., and Prayer as on page 502.

7. — SATURDAY

O HOLY Father, I call upon thee as my patron. Earnestly I pray to thee, devoutly do I commend myself unto thee. Receive me graciously, I beseech thee. Keep me, protect me, help me, that through thy care I may be made worthy to obtain the grace of God that I desire, to receive mercy, and all remedies necessary for the health of my soul in this world and the next. Obtain this for me, O my master. Do this for me, O blessed Dominic, our father and leader. Assist me, I pray thee, and all who call upon thy name. Be thou unto us a Dominic, that is, a man of the Lord. Be a careful keeper of the Lord's flock. Keep and rule us who have been committed to thy care. Correct our lives, and reconcile us to God. After this exile is ended, present us joyfully to the beloved and exalted Son of God, our Lord and Saviour, Jesus Christ, Who, with the glorious Virgin Mary and all the court of heaven, dwelleth in honour, praise, glory, ineffable joy and everlasting happiness, world without end. Amen.

V., R., and Prayer as on page 502.

Prayers for the Dying
LITANY

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on her
(or him).

God the Son, Redeemer of the world,*

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary, pray for her (or him).

Holy Mother of God,†

Holy Virgin of virgins,

Saint Michael,

Saint Gabriel,

Saint Raphael,

All ye holy angels and archangels,

All ye holy orders of blessed spirits,

Saint John Baptist,

Saint Joseph,

All ye holy patriarchs and prophets,

Saint Peter,

Saint Paul,

Saint Andrew,

Saint James,

Saint John,

Saint Thomas,

Saint James,

* Have mercy on her (or him).

† Pray for her (or him).

Saint Philip,*
Saint Bartholomew,
Saint Matthew,
Saint Simon,
Saint Thaddeus,
Saint Mathias,
Saint Barnabas,
Saint Mark,
Saint Luke,
All ye holy disciples of the Lord,
All ye holy Innocents,
Saint Stephen,
Saint Clement,
Saint Cornelius,
Saint Cyprian,
Saint Lawrence,
Saint Vincent,
Saint Dionysius with thy companions,
Saint Maurice with thy companions,
Saint Januarius with thy companions,
Saints Fabian and Sebastian,
Saints Cosmas and Damian,
Saint Thomas,
Saint Peter,
Saint John,
All ye holy martyrs,
Saint Sylvester,
Saint Gregory,
Saint Pius,
Saint Ambrose,
Saint Augustine,

* Pray for her (or him).

Saint Jerome,*
Saint Hilary,
Saint Martin, .
Saint Nicholas,
Saint Antoninus,
Saint Albert,
Holy Father Saint Dominic,
Holy Father Saint Dominic,
Saint Thomas,
Saint Vincent,
Saint Hyacinth,
Saint Raymund,
Saint Louis,
Saint Anthony,
Saint Benedict,
Saint Bernard,
Saint Francis,
All ye holy confessors,
Saint Ann,
Saint Mary Magdalen,
Saint Martha,
Saint Felicitas,
Saint Perpetua,
Saint Agatha,
Saint Lucy,
Saint Agnes,
Saint Cecilia,
Saint Catherine,
Saint Margaret,
Saint Ursula with thy companions,
Saint Catherine,

* Pray for her (or him).

Saint Rose,*
 Saint Agnes,
 Saint Catherine,
 All ye holy virgins and widows,
 All ye saints,
 Be merciful, O Lord, deliver her (or him).
 From eternal damnation,†
 From sudden and unprovided death,
 From dangers which threaten her (or him)
 because of her (or his) sins,
 From the molestation of demons,
 Through the mystery of Thy holy incarnation,
 Through Thy passion and cross,
 Through Thy glorious resurrection,
 Through Thine admirable ascension,
 Through the grace of the Holy Spirit, the
 comforter,
 In the day of judgment,
 We sinners, beseech Thee hear us.
 That Thou mayest withhold from her (or him)
 the chastisements of Thine indignation, we
 beseech Thee, hear us.
 That Thou mayest deliver her (or his) spirit
 from the place of anguish,‡
 That Thou mayest provide her (or him) with
 eternal joy in the land of the living,
 That Thou mayest deign to answer us,
 Son of God,

* Pray for her (or him).

† O Lord, deliver her (or him).

‡ We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, spare her (or him), O Lord.

Lamb of God, who takest away the sins of the world, deliver her (or him), O Lord.

Lamb of God, who takest away the sins of the world, have mercy on her (or him), O Lord.

All present say:

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father (*secretly*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save Thy handmaid (or servant).

R. Hoping in Thee, O God.

V. Send her (or him) help from the holy place, O Lord.

R. And look upon her (or him) from Sion.

V. May the enemy avail nothing against her (or him).

R. And the son of iniquity not approach to injure her (or him).

V. Be unto her (or him), O Lord, a tower of strength.

R. From the face of the enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

(If a priest is leading)

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O ALMIGHTY and eternal God, Saviour of souls, who chastisest those whom Thou lovest, and kindly movest to repentance those whom Thou receivest: we invoke Thee mercifully to grant Thy grace to Thy handmaid (or servant), who is now suffering a weakening of her (or his) bodily members, that in the hour of her (or his) departure from the body, her (or his) soul may deserve to be presented without stain of deadly sin by the hands of Thy holy angels to Thee, its giver. Through Christ our Lord. *R. Amen.*

V. Receive Thy handmaid (or servant), O Lord, into that place where she (or he) may hope for salvation from Thy mercy.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant) from all dangers of hell and from all pain and tribulation.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Enoch and Elias from the common death of the world. *R. Amen.*

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Noe from the flood. *R. Amen.*

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver

Abraham from the midst of the Chaldeans.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-maid (or servant), as Thou didst deliver Job from all his afflictions.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-maid (or servant), as Thou didst deliver Isaac from being sacrificed by his father.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-maid (or servant), as Thou didst deliver Lot from Sodom, and the flames of fire.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-maid (or servant), as Thou didst deliver Moses from the hands of Pharaoh, King of Egypt. R. Amen.

V. Deliver, O Lord, the soul of Thy hand-maid (or servant), as Thou didst deliver Daniel from the lions' den.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-maid (or servant), as Thou didst deliver the three children from the fiery furnace, and from the hands of the merciless king.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-maid (or servant), as Thou didst deliver David from the hands of Saul and Goliath.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-

maid (or servant), as Thou didst deliver Susanna from her false accusers. *R. Amen.*

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Peter and Paul out of prison.

R. Amen.

V. And as Thou didst deliver that blessed virgin and martyr, St. Thecla, from most cruel torments, vouchsafe to deliver the soul of this Thy handmaid (or servant), and bring it to the participation of Thy heavenly joys.

R. Amen.

Let us pray

WE COMMEND to Thee, O Lord, the soul of this Thy handmaid (or servant), and beseech Thee, O Jesus Christ, Redeemer of the world, that as in Thy mercy to her (or him) Thou becamest man, so now Thou wouldst vouchsafe to admit her (or him) into the number of the blessed. Remember, O Lord, that she (or he) is Thy creature, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee, none that can work Thy wonders. Let her (or his) soul find comfort in Thy sight, and remember not her (or his) former sins, nor any of those excesses into which she (or he) has fallen, through the violence of passion and corruption. For although she (or he) sinned, yet she (he) has retained a true faith in Thee, Father, Son, and Holy Ghost:

she (he) has had a zeal for Thy honor, and faithfully adored her (his) God, and the Creator of all things.

Remember not, O Lord, the sins of ignorance of her (his) youth, but, according to Thy great mercy, be mindful of her (him) in Thy eternal glory. Let the heavens be opened to her (him), and the angels rejoice with her (him). May St. Michael, the archangel, the chief of the heavenly host, conduct her (him). May blessed Peter, the apostle, to whom were given the keys of the kingdom of heaven, receive her (him). May holy Paul, the apostle and chosen vessel of election, assist her (him). May St. John, the beloved disciple, to whom were revealed the secrets of heaven, intercede for her (him). May all the chosen servants and martyrs of God, who in this world have suffered torments for the sake of Christ, intercede for her (him), that, being delivered from this body of corruption, she (he) may be admitted into the kingdom of heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

PRAYERS AFTER THE SOUL HAS DEPARTED

COME to her (his) assistance, all you saints of God; meet her (him), all you angels of God; receive her (his) soul, and present it now before its Lord. May Jesus Christ re-

ceive thee, and the angels conduct thee to thy place of rest; may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant her (him), O Lord.

R. And let perpetual light shine upon her (him).

May the angels present her (him) now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant her (him), O Lord.

R. And let perpetual light shine upon her (him).

V. May she (he) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

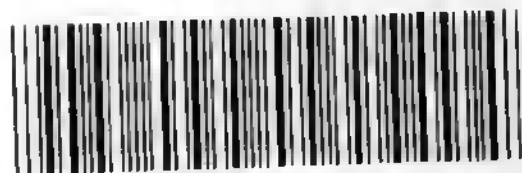
R. And let my cry come unto Thee.

Let us pray

ABSOLVE, we beseech Thee, O Lord, the soul of Thy handmaid (or servant) that being dead to this world, she (he) may live to Thee; and whatever sins she (he) has committed through human frailty, we beseech Thee in Thy goodness mercifully to pardon. Through Christ our Lord. Amen.

J.P

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